THE METHODIST EVANGEL

BY

O. E. GODDARD

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O. E. GODDARD, D.D.

FOREIGN SECRETARY OF THE BOARD OF MISSIONS,
METHODIST EPISCOPAL CHURCH, SOUTH.

BOARD OF MISSIONS
METHODIST EPISCOPAL CHURCH, SOUTH
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NASHVILLE, TENNESSEE

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THE WHY OF THIS BOOK

Every age is critical for those who live in it. There are, however, indications that the present period is fraught with possibilities of good or evil for the world that are of most unusual moment. The lands which for generations have been the arena of the Christian missionary enterprise have at last responded to that enterprise in remarkable and unusual ways. They are awake, thoroughly aroused, and reconstructing every phase of their social life. They have, to all intents and purposes, rejected their old religions, but they have not accepted Christianity. Thus the whole process of social reconstruction is going on at a time when religious chaos prevails, and this means that vital spiritual and religious principles may not enter in to the new order which in generations to come will dominate most of the world. Here is a situation of tremendous import. It is a serious fact that the whole world may eliminate religion from its social processes, and this fact must be seriously faced by the Christian forces of the world.

In the past missionary work was bound up largely with western education, culture, and civilization. This was inevitable, necessary, and salutary. But the eastern nations are coming to realize the imperfections of our civilization, and they wrongly, but not unnaturally, fail to discriminate between Christianity and the civilization through which Christianity came to them. So

it is not at all unusual, in fact it is customary, to hear the assertion that the east wants Christ but does not want the so-called Christian civilization. With the heart of this assertion we must sympathize. None understand better than American Christians just how far American life is from being Christian, and none would be so averse to passing on to the east our own materialism and the unworthy elements of American life.

But Christ is not responsible for the materialism of the west; we are materialistic in spite of Him. Our problem, then, is to disentangle Christ in eastern thinking from secularism of every sort, that He may be presented to the non-Christian world as a spiritual force, a personal Saviour, and Lord of heaven and earth.

It was with this situation in view that the present administration of the Board of Missions adopted, in 1927, a policy of evangelism in every field at home and abroad. We declared that "we are well equipped with schools and hospitals and other buildings in most of our fields" and that we must in the future "lay emphasis upon extending the borders of the Church." Accordingly, our foreign secretary has visited many of our fields abroad and has organized the forces for a great evangelistic advance. The home secretary has done likewise in the fields of America and in a series of great conferences extending from ocean to ocean has invited the pastors of the church to coöperate in the enterprise. Already the revival fires are beginning to glow upon our altars around the world.

These events were not sporadic efforts to promote a temporary revival movement. They were the beginning of a policy which shall operate at least while the present administration bears the burden of the missionary lead-

ership of the Church. Evangelism is our policy. We propose to preach Christ and His gospel of personal and social redemption, so far as in us lies, to every man, woman, and child in those sections of the world occupied by our missionary representatives.

This book is a contribution to that policy. No man in Methodism has stood more consistently for the evangelistic passion than Dr. Goddard, and it is fitting that his pen should lay before the Church the call to a new emphasis upon the essential genius of our Church. The person who searches these pages for original contributions to the subject or for a profound philosophy of evangelism "in the light of modern scientific knowledge" (a most overworked and in the spiritual realm an almost meaningless phrase) will indeed be disappointed. This book is for the people. Its only aim is to call back vividly and vitally to all Methodists those things which they already know and have always known, but which, we fear, have drifted too deeply into the regions of the "unconscious."

Our pastors and leaders are earnestly and prayerfully urged to give the message of this book to all the people. It will stimulate them, arouse them, strike a responsive chord in their hearts. Let study classes be organized in every congregation, large and small, and let no effort be spared until the message of this volume has penetrated the heart of every Methodist. If this is done, the International Revival will become an accomplished fact. And it can be done, but only if the fullest and most enthusiastic coöperation is accorded by the shepherds of the flock. We have prayed for a revival. We have said we longed for a revival. Were we in earnest? Will we lay aside our own preferences, our criticisms, our in-

dividualism, our lethargy, our temporary plans and enterprises of a local nature, and unite as one man, during the period designated by the Church for the purpose, on the ever-supreme cause of giving Christ to the nations? May we be led by the Spirit to so do.

Sincerely,

W. G. CRAM
General Secretary of the Board of Missions.

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CHAPTER ONE

EVANGELISM, OUR MISSIONARY POLICY

CHAPTER ONE

EVANGELISM, OUR MISSIONARY POLICY

OURS is an evangelistic missionary Church, or a missionary evangelistic Church. The ultimate goal of all missionary effort is to evangelize all nations. It is not so much a matter of civilization as it is a matter of salvation. It is not western civilization for which the world is perishing, but it is for the risen, living Christ. Our policy is to evangelize. Whatever else we may seem to do, the final objective of all our missionary endeavor is to spread the good news to earth's remotest bounds.

The Purpose of This Book

It is the purpose of this book to point out what agencies are responsible for promoting evangelism, to hearten the whole Church to coöperate with all the authorized agencies, and to start a great constructive program of evangelism that shall go on through the decades. May we approach the study with open minds and obedient hearts, that we may do our part for this glorious consummation.

Board of Missions the Promoter of Revivals

The evangelistic policy of the Church is a matter of supreme moment. That it should sound the evangel with

great force and power should be the holy ambition of every Protestant Church. The various churches have different agencies and different methods, but the preaching of the Gospel to the last man was paramount in the life of St. Paul, he having received his instructions from the Great Head of the Church. Our Church has a well-defined evangelistic policy.

The General Conference has committed this to the Board of Missions. Sec. IV, p. 480, Art. XIX. "The Department of Home Missions, General Work, through a Committee on Evangelism, shall aid the evangelistic work of the Church in all its departments. It shall promote revivals throughout the Church, inspire and train the ministry for earnest pastoral and personal evangelism, develop the evangelistic spirit and method among Church members, and make available trained and competent accredited evangelists. The Board may authorize the Committee on Evangelism to conduct a Bureau of Evangelism. . . . Each Annual Conference Board of Missions shall nominate for election by the Conference a Committee on Evangelism which shall be auxiliary to the General Committee on Evangelism, and shall promote revivals throughout the Conference." Sec. IV, p. 481, Art. XX. "(1) In accordance with the policies of their respective Boards and in harmony with the Presiding Elders and preachers in charge of the fields in which the evangelists are to labor, the General and Conference Committees on Evangelism shall be authorized to endorse, recommend and employ evangelists and direct their labors, whether they are itinerant or local preachers. All preachers, local or itinerant, who engage in evangelistic work as a calling, shall be required to

secure annually the approval of the General Committee on Evangelism, or of the Conference Committee on Evangelism within whose territory they reside. On the recommendation of the General Committee the Bishop in charge may appoint members of an Annual Conference as general or approved evangelists; and on recommendation of the Conference Committee, he may appoint members of the Annual Conference to the office of Conference Evangelist."

It will be seen that it is not optional with the Board of Missions whether it assume the responsibility for the evangelistic program of the Church—it is obligatory. "It shall aid the evangelistic work of the Church in *all its departments.*" This means that it shall aid the Sunday School Board in its evangelistic work. It shall aid the Board of Education in its evangelistic work. It shall aid the Epworth League in its evangelistic work. The Board of Missions has a responsibility for evangelistic work of our Church whether it is done by a department or in the Church as a whole. "It shall promote revivals throughout the Church." Someone raised the question: "What right has the Board of Missions to say that the year 1928 shall be the beginning of a great revival campaign that shall continue indefinitely?" The Board of Missions not only has the right to say this but it is compelled by the law of the Church to promote revivals throughout the Church. The time, the modus operandi, the details, the mechanics are left with those vitally concerned, but the Board as a promoter cannot evade nor transfer its responsibility. If evangelism is not properly promoted throughout the Church, the blame rests with the Board of Missions. At least

it rests there until the Board of Missions shall have done its best to make it what it ought to be.

"Inspire and train the ministry for earnest pastoral and personal evangelism." If the pastors are not properly trained to do evangelistic work it is the fault of the Board of Missions. The action of the Board in insisting that evangelism be taught in the pastors' schools is not officious but official. The Board has spent no little time and money in placing courses on evangelism in the curriculum of the summer schools for pastors. In so doing it is doing nothing less than the General Conference requires it to do.

"Devolop the evangelistic spirit among Church members." The Board recognizes this responsibility but how shall it discharge it? To develop an evangelistic spirit among all our members is a consummation devoutly to be desired. The Board through its literature, its revival campaigns—here a little and there a little—is doing its best to develop the evangelistic spirit among all the church members. It begs the coöperation of all other Boards, all pastors, all connectional officers, and all the lay members whose souls long for a genuinely evangelistic spirit among our Methodist people.

"Make available trained and competent accredited evangelists." "On the recommendation of the General Committee the Bishop in charge may appoint members of an Annual Conference as general or approved evangelists; and on recommendation of the Conference Committee, he may appoint members of an Annual Conference to the office of Conference Evangelist." Here is a grave responsibility. Who shall discover, train and authorize the evangelists of the Church? Evangelists

have no right to appoint themselves. (Even a Bishop has no authority to select evangelists.) The Board of Missions has the responsibility for General evangelists and the Conference Board of Missions has the responsibility for Conference and District evangelists. It is a serious matter to make a Board responsible for the quantity and quality of evangelists throughout the Church.

An Unmerited Criticism

Evangelists have been thoughtlessly and unmercifully found fault with by many of our people. They have often been accused of being mercenary, sensational and insincere. Unfortunately there are some abroad in the land who style themselves "evangelists" who deserve all this criticism and more. But before we indulge in this wholesale criticism, condemning these men as a class, let us first ascertain if they are duly accredited evangelists by our Board. While the writer served as Home Mission Secretary, 1918–1922, he often heard these complaints against the evangelists. In nearly every case it turned out to be against a man who was not an authorized evangelist. The law plainly says, "All preachers, local or itinerant, who engage in evangelistic work as a calling, shall be required to secure annually the approval of the General Committee on Evangelism, or of the Conference Committee on Evangelism within whose territory they reside."

Notwithstanding this law, there are today and have been all the while, local preachers who travel over the Church at large and engage in evangelistic work as a calling, but who have not the endorsement of the Board

of Missions. The Board is helpless in preventing this. It does publish annually the names of those whom it approves and recommends to the Bishops for appointment as General evangelists. But the self-appointed evangelists are still at large. It is not fair to the Board nor to the duly accredited evangelists to condemn all because of these irregular ones who bring evangelism into disrepute. There may be a few accredited evangelists who do some things that are reprehensible. Shall we condemn all because one has sinned? It is not fair to condemn all bishops, all pastors or all presiding elders because one has done wrong. Would all Church members be willing to bear the odium on the Church because of the inconsistency of a few?

The Board's Honest Effort

The Board is endeavoring to furnish the Church with properly trained and accredited evangelists. Our Church has a legal place for the evangelist. He is as truly authorized in the Church as a presiding elder or a pastor. He is not an interloper—not an outside man. He is a part of the Methodist machinery. He is subject to law as are all of us. The law says: "General and Conference Evangelists shall make reports of their work, the results of their labors, and their financial receipts to their respective committees as often as may be required." This is just as obligatory as it is for the presiding elder or pastor to make reports of his labors. He is worthy of our confidence and entitled to our support. The Discipline says: "As far as practicable, pastors who require the assistance of evangelists shall use the evangelists endorsed by the General or Confer-

ence Committees on Evangelism." If a pastor employs an irregular evangelist and is not satisfied, he has no right to condemn the Board of Missions. If he employs an accredited evangelist and is not satisfied he has the right and it is his duty, to report the case to the Committee on Evangelism where the matter can be properly investigated. Neither the Board nor the accredited evangelists are willing to bear the odium incurred by irresponsible evangelists. Keep the record straight.

Coöperation with the Board of Education

The Discipline says: "It (the Board of Education) shall assist in prosecuting evangelistic work in universities, colleges and secondary schools." It also says: "It (the Board of Missions) shall aid the evangelistic work of the Church *in all its departments.*" It is manifestly clear that the Board of Education and the Board of Missions must coöperate in evangelistic work in the Church schools, and colleges. Neither Board could assume all responsibility for evangelism in the Church institutions. Both are required to help and in coöperation they do their most effective work. When the Board of Missions promotes evangelism in the colleges, it is but doing its imperative duty.

In Coöperation with the Sunday School Board

In describing the duties of the Sunday School Board the Discipline says: "To inaugurate and promote plans of evangelism in the Sunday School to the end that each pupil may be led, through the operation of the Holy Spirit, to a knowledge of God's will and to an acceptance of Jesus Christ as personal Saviour and Lord." The

responsibility for plans for Sunday School evangelism is lodged with the Sunday School Board. This is as it should be. Nevertheless there recurs that same duty laid on the Board of Missions to "aid the evangelistic work of the Church in all its departments." Evangelism in the Sunday School is the most important department of evangelism in the Church. The Board of Missions is profoundly concerned about evangelism in the Sunday School and has a disciplinary obligation to assist in every possible way.

Is the Board Capable of Promoting Revivals

There is no doubt about the law of the Church requiring the Board to do it. Was the Church wise in appointing the Board of Missions as the official promoter of revivals throughout the Church, and requiring it to aid all the other departments in their revival efforts? For reasons satisfactory to itself the General Conference has made it so. The General Conference is not omniscient and it may have made a mistake. Has the Board of Missions ever promoted evangelism in such a way as to justify such a responsibility?

The 1920–22 Centenary Revival Campaign

From 1918 to 1922 the Centenary Commission took over much of the work of the Board of Missions. Following the big financial drive the Commission put on a similar campaign, intensive and extensive, for the salvation of souls. This is now a matter of history—no longer a theory.

Some Facts about This Campaign

A carefully thought-out plan was submitted to the

Church. There was a Director General for the entire Church, a Conference Director for each Annual Conference, a District Director for each district. A Manual suggesting how to get ready for the revival, how to conduct the revival and how to follow up the revival, was placed in the hands of every pastor in the Church. Seven thousand copies of this little Manual were sent out to the pastors. Of course, each pastor was free to use it or not use it, adapt it to his Church or discard it altogether. Some complained of "cut and dried plans handed down from Nashville," but several thousand pastors followed the plans. They made their surveys, set up the committees, and put their members to work according to the plans suggested in the Manual. Hundreds of pastors who had thought they could not hold their own meetings, found by following the simple suggestions in the Manual that they could and did hold successful meetings in their own Churches.

What Were the Results?

For some years before this campaign was put on our membership increase had been shamefully small. Indeed some years we suffered net loss. In 1919, the year before the Centenary Campaign began, the net loss was 11,886. The first year of the campaign gave a net gain of 82,664, the second year a net gain of 84,339, the third year a net gain of 66,106—a net gain during the campaign of 233,109. There has never been another period in the history of our Church wherein we had such an increase. Those who complained of "cut and dried plans handed down from Nashville," those who sneered at "making a program for the Holy Spirit," those who

questioned the wisdom of committing to a Board or Commission the responsibility of conducting a church-wide revival campaign, were put to silence. There is nothing so stubborn and insurmountable as facts—cold, historic facts.

A Valid Criticism

The General Conference came on, the Board of Missions began resuming its former functions, the Commission was engrossed in trying to collect pledges and the church-wide revival campaign was not continued. It should have been understood that the auspicious start in 1920 was but a beginning of a great campaign that was to have been continued indefinitely. This mistake should never be made again. A revival of such magnitude once started again must be fostered, fed and maintained by all the human and divine elements available.

The Campaign in Church Schools

A part of this big plan in 1920-21 was to offer to every one of our schools a revival meeting at the expense of the Commission. Most of the schools accepted the offered free service. Several thousand of our finest young people accepted Christ in these special meetings. A large number of life service volunteers were secured. We have no obsession for large figures in numbering converts or volunteers for missionary work, but a conservative and sane appeal was made at the close of each revival meeting for life service candidates. From these bands thus organized, many of the new missionaries subsequently sent out were selected. They are now in the foreign fields and in the homeland doing yoeman service for the Kingdom.

Will Stand the Pragmatic Test

If anyone asks the pragmatic question: "Does it work, has it a working value?"—we have the indisputable facts that it has worked. Campaigns have been successful. Well-organized plans have working values. We have the demonstrations. God works orderly and systematically. Why should not we?

Another Revival Campaign Planned

The Bishops in their great quadrennial address in Hot Springs in 1922 said:

"The evangelistic note in Methodism has been clear and strong from the very start. Wesley and Whitefield were the greatest evangelists of the eighteenth century, if not of all the centuries. With the doctrines of sin and redemption, of repentance, of faith, of regeneration, holiness, and the witness of the Spirit, the themes of all truly great preaching to this day, they stirred the religious consciousness of the world as it had not been stirred, perhaps, since the days of the Apostles. They brought Jesus in His renewing power to the masses; they brought St. Paul and his work afresh to modern men; they rescued the work of Luther from inevitable decay, not in his own land to be sure, but in many other and greater lands; and they awoke English Christianity from the slumbers of spiritual death. It is the common conclusion of the historians of that period that the Wesleyan revival saved the British civilization from vortexes into which it was ready to plunge.

"When Methodism had crossed the Atlantic the same dominant note called the people of the great wilderness to the altars of a new faith and a larger hope. The very existence of Methodism in America meant an organized evangelism such as would abide through the ages. From that time our ministry and membership have been faith-

ful to these traditions, and our Church by the double plan of education and evangelism has enjoyed the greatest growth within a similar period known in the history of the Christian Church. We deem ourselves fortunate in the present arrangement for the continuance and enlargement of this great work. In addition to more than six thousand settled or pastoral evangelists we now have in the field about two score of general evangelists who are devoting themselves exclusively to evangelistic meetings. These men are under the supervision of a committee of the General Conference which passes upon the suitability of men for this work and gives full attention to the doctrines, methods and results of these meetings."

General Secretary Sounds the Key Note

"We are recommending that emphasis be placed upon a Church-wide evangelistic advance. The Board, in its Home Department, is charged with directing evangelism, and thus we are emboldened to speak. The very small increase in membership for the past year in our connection is a matter of grave concern. The revival fires should be re-kindled throughout Methodism. Especially in our foreign fields should we plan for definite and sustained efforts at preaching the Word to the hungry multitudes. We are well equipped with schools and hospitals and other buildings in most of our fields. We need now to lay emphasis upon extending the borders of the Church. The spiritually hungry masses are waiting on us everywhere."

Pursuant to this end, Dr. J. W. Perry, Secretary of the Home Department, in conference with the bishops, planned regional evangelistic conferences for the early part of 1928. These conferences were held in St. Louis, Dallas, Birmingham, Richmond and Los Angeles. Never before did the bishops make such emphatic deliverances on evangelism, and never before were such

throngs of pastors and presiding elders assembled to think, plan and pray about the one specific objective—a great revival throughout the Church. From these stirring conferences emanated influences that it is hoped will move the entire Church as it has never before been moved.

No Plans nor Dates Given

It is suggested in this campaign that the pastor make his own plans, set his own dates and promote revivals in his charge to the best of his judgment and ability. It is, however, understood that he is to make unusual efforts, put renewed emphasis on soul-winning, and that this is to be the beginning of a great revival movement for the decades to come.

Foreign Department Takes Initial Step

The Missionary Year Book contains the following: "Upon the suggestion of Dr. Goddard, Foreign Secretary, we recommend the adoption of the following resolution:

Whereas, we have heard with pleasure the Foreign Secretary's plans to make evangelism paramount in all of our mission fields in 1928; and whereas, we believe that the time has come for special emphasis on evangelism in all these fields—Therefore, be it resolved, that we approve of the plans of the Foreign Secretary and pledge him the hearty coöperation of the Board."

In keeping with this plan, the Secretary, Foreign Department, General Work, began visitation of the foreign fields with reference to setting up plans for special revival work in all these countries during the year 1928.

Over and above the regular administrative duties incumbent on a Foreign Secretary when he visits these foreign fields, he made the evangelistic campaign paramount. He found the missionaries and nationals ready to coöperate in this matter of supreme moment.

Brazil in the Campaign

His first visit was to Brazil. He held "retreats" in all the presiding elders' districts of our three conferences in Brazil. The missionaries, native pastors, heads of the schools for both General Work and Woman's Work, lay leaders, Sunday School superintendents, and other leaders were invited to these meetings. Days were spent in prayer and conference. In many of these "retreats" the presence of God was so manifest that all felt that "it was good to be there." Letters from missionaries, natives, both pastors and presiding elders, indicate that the plans of the Foreign Secretary are being faithfully and conscientiously carried on throughout the three annual conferences. Our Church press in 1928 had frequent references to the successful revival work going on in Brazil.

Pastors Advised to Hold Meetings

It was discovered in these "retreats" that only a few of the pastors were in the habit of holding their own meetings. The leader insisted that each man should organize his forces and lead his church in one revival effort each year. Simple plans were outlined by which even the untrained pastor could hold a meeting. Information coming from the field indicates that many of the pastors who had never before attempted to hold their own meeting, did so in 1928. Some have written

the Secretary to thank him for inducing them to venture on holding a meeting without inviting outside help.

Revivals in the Schools in Brazil

It was advised that wherever practicable special revival services be held in each school maintained by our Church in Brazil. (Let it be remembered that in our high class boarding schools in Brazil most of the students are from upper class Roman Catholic families. They send these young people to us not because they believe in Protestantism but because we have better schools than the Roman Catholic Church or the Government. With a student body from seventy-five to ninety percent Roman Catholic, it is not as easy to hold a revival meeting as it is in our country. Such is not the case in our schools in Brazil that are made up of charity pupils.) Some gracious revivals were held in our schools in 1928. One of the most successful school revivals was held in Union College. Union College is located in Uruguayana, in the South Brazil Conference. Mr. W. R. Schisler from Arkansas is the President. The school enrolls both boarding pupils and day pupils. The revival was planned according to the Foreign Secretary's suggestions. It resulted in a genuine religious awakening in the school. Those who were already Christians were made better Christians, backsliders were reclaimed, and every non-Christian in the school old enough to accept Christ, did so. At the close of the meeting, the school was one hundred percent Christian.

Stanley Jones' visit to Brazil was most fortunate. During his services in Rio the young ladies in Bennett College were greatly moved. Many of the strongest

young women of the College wanted to volunteer for Christian service. His meetings in Juiz de Fora had a similar effect upon the young men of Granbery College.

Korea Aflame with Revival Power

The Secretary will never forget his visit to Korea. He held "retreats" in all the presiding elders' districts in Korea. Pastors, lay leaders, Bible women, and other devout people came to these "retreats." Some walked ten miles, some twenty, some thirty and some forty miles to attend. They came over rugged roads and across steep hills, wearing the customary straw shoes of Korea and reached the place foot-sore and weary, but with the joy of the Lord with them. The Secretary, living such a strenuous life, wanted to get to bed early but he felt ashamed to let anyone know it, when these people who had come so far and were so hungry for the message of life were willing to spend whole nights in conference and prayer for a great revival. Never has the writer seen such a devout, grateful people as these Koreans are. Never was he so overwhelmed with courtesies. Never did he work harder nor pray more for a people.

Some Physical Disadvantages in Korea

Koreans have no chairs, no tables, no beds in their homes. One sits on the floor, eats on the floor, and sleeps on the floor. It is not so bad to sleep on the floor, but to sit on the floor and eat on the floor was not easy for one of my kind of architecture, especially when the calendar shows that he has passed three score

years. A corpulent body and stiff joints make it quite awkward for an Occidental to conform to Korean customs, but their unfailing politeness, and inexhaustible hospitality help one to conform to Korean customs.

Korea Adopts Plans

The plans suggested by the Secretary were adopted unanimously by our brethren in Korea. Rev. M. B. Stokes was appointed the Director for Korea. Brother Stokes began at once to inaugurate the plans. All the districts were properly organized. The elders, pastors and Bible women coöperated beautifully. Soon the revival fires began to burn. Divine power began to be felt. A genuine New Testament revival is on in Korea. It is too early to give figures but God is working wonders among these people. Brother Stokes, under the power of the Holy Spirit, is doing a great work. He is ably supported by the missionaries and native workers, both clerical and lay.

Japan Methodist Church Adopts Plan

The Secretary made an appointment to meet our leaders together with Bishop Ainsworth to talk over the revival plan for our work in Japan. Since all the results of our work channel into the Japan Methodist Church, it was thought proper to invite the Japanese Bishop, the General Missionary Secretary, and other leaders of that Church to sit with us in this conference. They gladly accepted this invitation and were present. The Secretary outlined the plan as he had given it in other countries with such adaptations as were needed for Japan. When the Secretary outlined the plan, the Bishop of the

Japan Methodist Church arose and said he wanted the plan translated into the Japanese language and they would adopt it bodily for their campaign. The Missionary Secretary of the Japan Methodist Church joined in this request. The Secretary furnished the copy and the plan was translated and put into a pamphlet in Japanese language. The Japan Methodist Church is putting on the revival plan in its two annual conferences.

(A parenthetical explanation—We have no members in Japan. There is only one Methodist Church in Japan and that is the National Japan Methodist Church. Twenty years ago the three Methodisms, Canadian, Methodist Episcopal and Methodist Episcopal South, merged all their work into the National Church. They all continued their missionary work, sending out missionaries and supporting the work even more liberally than before but all their work channels into the Japan Church. None of the three Methodisms has members in Japan. Our missionaries are counted a part of the Japan Church. Their presiding elders hold quarterly conferences for our missionaries. All the members we receive are reported to the Annual Conference of the Japan Church. The plan is working well. The United Church of Canada carries on the work formerly done by the Canadian Methodist Church. The organization of the National Church increases our opportunities and makes heavier demands upon our financial resources than it would were there a Southern Methodist Church there. The National Church has opportunities that would never come to a foreign church. It is about time for foreign churches to cease to be in all mission fields.)

China Adopts the Plan

For some years China has been in the midst of a revolution, or rather in the midst of a series of revolutions. A political revolution, industrial revolution, literary revolution, educational revolution, social revolution and religious revolution is taking place in China. All these moving simultaneously necessarily act, inter-act and re-act upon each other. What the final outcome of this conglomeration of revolutions will be, God only knows. For some years the scenes have been kaleidoscopic. No one knew what a day would bring forth. Events of a few years ago are now ancient history in China. Conclusions reached two years ago are out of date today. But the Chinese are a sane people. These colossal revolutions unprecedented in history as to size and complexity, will finally work out something for the betterment of this great people. Distraught and bleeding as China is, our work goes on there with but little interruption. Our missionaries are at their posts, schools are running, hospitals are more than full, and the evangelistic work is being pushed with unusual vigor.

Dr. John Hawk the Director

Dr. John Hawk, the Presiding Elder of the Shanghai District, was appointed director of the evangelistic campaign for China. The Secretary presented the plan adapted to the situation in China to Dr. Hawk and the other presiding elders. They adopted it unanimously and enthusiastically. "Set up" meetings were held in all the districts. The pastors, Bible women and other leaders attended these "set up" meetings and much time

was given to prayer and conference. Dr. Hawk reports that the outlook is good and that all the pastors and leaders are coöperating for a deep religious awakening in China.

China Needs the Revival

If there was ever one place that needed a revival more than any other place in the world, that place is China. If there was ever a time that revivals were more needed than any other time, that time now is in China. Bleeding, starving China needs our sympathetic coöperation as never before. The Chinese do not need our Occidental superiority complex but they do need the Christ-like sympathy that real Christianity ought to have. We should be there among them "as one who serves."

Mexico Must Be Evangelized

The Secretary has made several visits to Mexico but the plans have not been formally inaugurated there. The restrictions which the Government has put on the work of foreign priests and preachers rendered it inexpedient for the Secretary to hold conferences with the leaders in mass. Our Church is obeying the laws of Mexico. We are a law-abiding people. We recognize the right of Mexico to make her own laws, and we feel that all who choose to live in Mexico should obey the laws or leave, whether they be missionaries or speculators. There has been much more said and done by the Roman Catholic Church in opposing the Government than was wise. We have committed all priestly functions to our Mexican preachers, as all other churches could and should do. Our work under Mexican leadership progresses steadily.

Our Mexican Leaders Advised

Our Mexican leaders have been informed as to the plan in operation in other countries and have been advised to carry it on with such modifications as will be needed to adapt it to the Mexican situation. Some gracious revivals have already been held. Preparations are now being made for others. It is confidently expected that Mexico together with all the other countries where we are coöperating with the nationals, will have a great revival that shall extend through decades.

Cuba Evangelistic

Our work in Cuba has always blended the educational, evangelistic and social elements harmoniously and proportionately. Had the brethren been so disposed they could have filled the churches with unprepared people, but the whole program from the beginning of our work up to this hour, has been sane and conservative. Those responsive, volatile people with a friendly attitude toward Americans, could have been brought into the Church in great numbers. We could have had a large membership of unconverted and superficially Christian people, but the wise leadership in Cuba has not encouraged that.

Secretary Prevented from Visiting Cuba

The Foreign Secretary made more than one date for visiting Cuba, but in each case he was hindered. It was his purpose to suggest to the brethren there that the time has probably come for a more aggressive type of evangelism. No doubt special emphasis will be given to the evangelistic work as it is being done in all other

countries. Our brethren in Cuba—foreign and national —are not one whit behind the workers in all other fields. Hence we are expecting great results from the good work being carried on in Cuba.

Bishop Darlington in Europe

The Foreign Secretary did not visit Europe in 1928 but Bishop Darlington who made repeated visits there has the matter well in hand. Bishop Darlington is evangelistic in his own ministry and is urging it upon our leaders in Europe. In Poland, Czecho Slovakia and in Belgium he is looking carefully after this matter and no doubt the work in all these countries will feel the impetus of his evangelistic spirit.

Europe's Supreme Need

These old cultured countries of Europe present different problems from some younger countries in which we are working. They had beautiful forms, elaborate rituals and historic creeds before our country was settled or John Wesley was born. They did not need us in matters of that sort. But they do need a fervent type of Protestantism. Continental European Protestantism with all its merits has never been so fervently evangelistic as American Methodism is supposed to be. Our largest and best contribution to Europe will be in helping our brethren there to find a vital and vitalizing type of religion, a definite conscious experience, different in that particular from the average European type of Protestantism. To this end the Bishop and the Foreign Secretary are working. The brethren in Europe under-

stand and are coöperating. If evangelism is not made paramount, why should we be in Europe?

Africa Not Neglected

The great international revival would not be complete if the great continent of Africa were left out. While the revival fires are kindling in the United States, Asia, Mexico, Brazil, Cuba and Europe, our brethren in black are also included in the Board's plans. These primitive peoples are hearing the call to repentance and are turning to the Lord. Our missionaries in Africa are in hearty accord with the plan and are under God doing their best for these people whom they love so dearly. As this book goes to press, both foreign secretaries are en route to Africa. All that can be done for a great revival in Africa, will be done.

Cold Siberia Feels the Warmth of a Revival

Rev. J. S. Ryang, Superintendent of the Korean work in Manchuria-Siberia, was in Korea during the visit of the Foreign Secretary and attended the "retreats." He went back to his territory to put on the revival plans which are working wonders among the Koreans who have gone to this cold region. (Hundreds of thousands of Koreans are migrating to Manchuria.) Brother Ryang is a great leader and is mobilizing all his forces for a great revival. Koreans in Manchuria are not so depressed as they are in their own country, since they are not there embarrassed by the domination of the Japanese. Brother Ryang and all his helpers—native and foreign—are sounding the evangelistic note and God is moving upon the hearts of the people.

Russians Evangelizing

We withdrew our foreign workers from the Russian work at Harbin as it seemed that it would never offer a gateway to Russia as we had thought when we opened that work. We closed the educational, medical and social work but left the Russians themselves with our financial support, to carry on the evangelistic work. In spite of great difficulties they are preaching the old-fashioned doctrine of repentance and faith to the Russians in Harbin. The Russian evangelists are making pathetic appeals to the Board to send them some foreign helpers. Whether that can be done has not yet been determined, but we are sure that the revival work will be carried on by the Russians to the best of their ability.

The International Revival a Fact

Thus from the torrid regions of Cuba to the frigid regions of Siberia the Methodists are proclaiming the Evangel. Chinese are finding their solace in the story of Jesus and His redeeming love, while Koreans are shouting the praises of God despite the political gloom and the economic hopelessness of their country. The Japanese under the impulse of modern thought (the genesis of which is in Christianity) are amazing the world with their political, economic, educational and industrial developments, while the Gospel of Jesus Christ is moulding and shaping their civilization vastly more than they or their friends are aware. The fervent Gospel which the Methodists and others are preaching in Japan, is one of the mightiest factors in the making of Japan. Brazil, one of our most inviting fields, and the

one from which we are getting larger results for the amount of the investment than from any other field, is girding herself for an aggressive evangelistic movement. Europe is awakening, Africa is crying for the light, and in the homeland revival fires are beginning to burn which we hope will develop into a mighty conflagration that shall sweep over our whole land. The Board of Missions thanks God and takes courage.

Real Objective of Missionary Endeavor

Missionary work has many by-products. Its civilizing effects, its humanitarian ministries, its ennobling and enriching power, its blessings untold and immeasurable in things material are not to be despised. But the real objective in all missionary work is Evangelism. We often divide our work into departments: educational, medical, social and evangelistic. This is rather misleading. The medical missionary brings the evangel of healing. This is truly an evangelistic ministry. Jesus went about healing and said we should do greater works than these (and we are healing a greater number than He healed). Medical work is not a means leading up to evangelistic work but it is itself, *per se*, the evangel of Jesus to the body. Educational missionaries are not running schools that they may in some way lead up to evangelism. Educational work within itself, is evangelism. The Great Teacher came to liberate the mind, and said, "Ye shall know the truth and the truth shall make you free." The educational evangelist is proclaiming the evangel of intellectual emancipation, as Jesus proclaimed it. Intellectual slavery is quite as common in non-Christian lands as moral slavery. The

social service worker is not offering his work as a bait that is designed to catch the victim for evangelism. The social worker is applying the Gospel, explicating the implications of the heart of the Gospel that Jesus preached. We ordinarily speak of the work of the pastors and presiding elders and certain women workers as evangelistic work. But these workers have no monopoly on evangelistic work. All the workers are evangelistic workers.

Evangelism Our Missionary Policy

It is hoped that all who have read this chapter will see clearly why the Board of Missions is so urgently, vehemently, and unrelentingly, promoting this international revival campaign. The law-making body of the Church has laid upon the Board this responsibility. Then the need for a world-wide revival is so appalling that surely God's people will betake themselves to prayer, fasting, service and evangelism until the international revival actually comes, and the glad hallelujahs reverberate around the world.

Let this be the watchword not only of the Board of Missions but of the whole Church:

"Give us a watchword for the hour,
A thrilling word, a word of power,
A battle-cry, a flaming breath
That calls to conquest or to death.

A word to rouse the Church from rest
Oh, heed her Master's high behest,
The call is given: Ye hosts arise,
Our watchword is, Evangelize!

The glad Evangel now proclaim
Through all the earth, in Jesus' name,
This word is ringing through the skies—
Evangelize. Evangelize!

To dying men, a fallen race,
Make known the gift of Gospel grace,
The world that now in darkness lies,
Evangelize. Evangelize!"

—Selected.

SUGGESTED QUESTIONS

Chapter One

1—Discuss the evangelistic policy of our Church.
2—What responsibilities has the Board of Missions?
3—How is the Board of Missions related to evangelistic work in Church Colleges, in the Sunday School and in the League?
4—What part has Christianity played in bringing on the revolutions in China?
5—Is this a tribute to the power of the Gospel?
6—Discuss the Regional Evangelistic Conferences held by the Home Mission Secretary.
7—Tell of the evangelistic organization set up by the Foreign Secretary in Brazil, China, Japan, Korea.
8—What is the outlook in Cuba, Mexico, Europe and Africa?
9—What is the true objective of all Missionary endeavor?

CHAPTER TWO

METHODISM AND EVANGELISM

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METHODISM AND EVANGELISM

Methodism Is a Success

FROM the humblest beginning Methodism has advanced to one of the foremost denominations in the Christian world. The first Methodists were without money, social prestige, political influence, or ecclesiastical backing. Today the followers of Wesley are numbered by the millions, they are as wealthy and cultured as other people and the Methodist Church is recognized all over the world as being one of the mightiest religious organizations on the globe. Methodists have many millions invested in education, and millions are being spent to spread the Gospel among the unprivileged races of the world. She has hospitals for the alleviation of human suffering in many lands, and social centers at home and abroad for the betterment of local communities. She is preaching the Gospel in every clime, and the sun never sets on her program of service. There is no denominational boasting in this, nor sectarian gloating over numbers. It is the simple historic fact that Methodism is a success.

Success Is Never Accidental

Neither persons nor institutions ever happen to success. Success is always the result of definite causes,

hidden though they sometimes be. Ecclesiastical bodies are no exception to this rule. They have succeeded or failed accordingly as they put into their on-going, the necessary elements of success. The growth of the many Protestant churches has not been uniform. Some grew rapidly, some very slowly. The Methodist Church is one of the younger Churches. Lutherans, Baptists, Presbyterians, Anglicans were well established before the Wesleys were born and have made records of which they are justly proud. Methodism's growth has been more rapid, its influence more cumulative, its success more conspicuous perhaps in some particulars, than that of any of the other ecclesiasticisms, older or younger than Methodism, great as many of their records are.

What Is the Cause?

Why has Methodism grown so much more rapidly than other good and great churches? There are reasons for this growth and they should be known to all.

Is It Our Form of Church Government?

The Episcopal form of Church government is one of the three forms extant—Episcopal, Presbyterian and Independent or Congregational. None of these are of divine origin in the sense that it is the form in the New Testament. None of these forms are found fully developed in the New Testament, but all of them in embryo. Our people think the Episcopal form the most expedient and efficient. But our form of government alone does not account for our success. There are other churches that have the Episcopal form of government

which have not made the success that Methodism has made. Hence it is not in our form of government alone.

Is It the Catholicity of Our Creed?

John Wesley was not a narrow-minded sectarian bigot. He was a broad-minded scholar who knew quite well the difference between essentials and non-essentials. Little did he care about the minor matters in a man's life or creed—if his heart were right. One of the amazing facts of Church history is that Methodism was born in a time when sectarianism was rife and rampant, yet Methodism is not handicapped by any narrow sectarianism. In this day of larger liberality and more cordial fraternity among the churches, Methodism finds itself much at home and unfettered by any traditional customs or creeds that cannot be adapted to this better day. There never was anything exclusive about the Methodists. We never claimed to be *the* Church. We Methodists are all proud of the catholicity of our spirit and the liberality of our creed. Yet there are others also which are liberal. The Congregational Church and the liberal wing of the Disciples, are quite as liberal in credal and fraternal matters as are the Methodists, but it is making no odious comparison when it is said that these churches have not won the large place that Methodism has nor exerted the power in world affairs that is so manifest in the work of worldwide Methodism. While we rejoice that our Church has this catholic spirit, yet we cannot claim that our success is due to our catholicity alone.

The Secret of the Success of Methodism

It is her evangelistic spirit. This was mainly the dis-

tinguishing mark of the early Methodists. McTyeire in his history of Methodism says in the opening sentence: "It was not a new *doctrine* but a new *life* that the Methodists sought for themselves and others." The Wesleys had no quarrel with the doctrine or creeds or polity of the existing churches. It was the lack of spiritual vitality that they deplored. It was a better, richer Christian experience that they sought for themselves and wanted others likewise to seek. Other churches were founded on some doctrinal difference or some form of government but none of these things entered into the making of the Methodist Church.

The Condition of the Church in Wesley's Day

The deplorable condition of the churches when the Wesleys came on the scene cannot be described nor fully conceived. Green, Leckey and other historians give us an appalling picture of the moral wretchedness and degradation of that day. In the Established Church the city clergy was worldly and rural clergy ignorant and weak. The preachers in large churches spent their time in sports, employing a curate to go through the forms of worship for the straggling few that came to the churches. Milton said that the hungry sheep came for food but got nothing but wind. Blackstone said he had heard all the leading preachers of London in his day and he could not tell from their preaching whether they were Buddhists, Jews or Christians. What preaching was done was so vague, such a concatenation of glittering generalities that there was but little Gospel in it. It was the habit of the clergy to change from Roman Catholic to Protestant or from Protestant to Ro-

man Catholic accordingly as the government was Roman Catholic or Protestant. It is said that when Mary, Queen of Scots changed the government from Protestant to Roman Catholic more than nine thousand of the clergy similarly changed without losing a day's pay. They could doff the attire of a Roman Catholic priest and don the vestments of a Protestant without any compunction of conscience. With a clergy so void of moral conviction what must have been the moral stature of the membership of the Church? If there ever was a time when a religious awakening was needed, it was at the time that the Wesleys were in Oxford.

John Wesley—a Providential Man

There was a man sent from God whose name was John. The same came to seek for himself the Witness of the Spirit that he in turn might teach it to the Church. The story of Wesley's seeking for a definite religious experience seems strange to us now. He was a church member in good standing for many years, a clergyman in orders and a foreign missionary before he found the experience out of which the Methodist movement came. When he possessed this experience it was so glorious that the conventional forms could not adequately express it. His enthusiasm boiled over and he and his fellow-workers who had come into a like experience began to attract attention and provoke adverse criticism because they were so zealous. To know that one is saved here and now was such a glorious fact that they could not contain themselves. This irrepressible fire in the soul moved them to do unusual things for lost humanity. Thus the Methodist revival began.

Numerous Embarrassments To Be Overcome

The doctrine of divine assurance, that one may know here and now that he is saved, was not taught in that day by any of the churches. It could not be taught by churches that taught a limited atonement. If Christ died for the elect only, it looked presumptuous for one to announce that he was one of the elect. The best he dared say was that he had a hope. All the churches then taught a limited atonement. But the Wesleys said "We know." They soon found biblical proof that it is taught in the Word of God. This led them to study the atonement. Then they found that the Bible teaches that Christ died for all and that all may be saved or lost. Hence the impelling motive to get men to accept Christ. So long as they believed that the number was fixed for all eternity there need not be any undue zeal about getting people to repent and turn to the Lord. But when they discovered that all men may be saved if they repent and if they do not repent they will be lost, they discovered a powerful motive for evangelism. There were the multitudes like sheep without a shepherd going down to eternal night and here they were with a saving message that would save. This so stirred them that they sometimes seemed to get beside themselves in their zeal. They showed an agony, a frenzy, a passion for lost humanity that the world had not seen since the days of St. Paul.

Why Revival Campaigns?

The inevitable sequence of such an experience and such doctrines was intensive revival campaigns. With holy fervor they went out calling men everywhere to

repentance. They were ridiculed by other church people and scorned by the unthinking multitudes. It looked to the cold formal Christian like wild orgies and to the man of the world like insanity. They were called cranks, fanatics, fools, by people good and bad. People with social ambitions dared not identify themselves with these fanatics. But ridicule could not cool the holy fires nor vile epithets intimidate the zealous evangelists. Celestial fires burned in their souls, and Pentecostal scenes were reënacted. Debauchees and harlots found cleansing and despairing humanity found hope. The drunkards were made sober, crooks were made straight, the flotsam and jetsam of society felt the regenerating power of Jesus Christ. Publicans and sinners heard the good news and there was a great turning to the Lord. The psychology of the crowd could not do this, neither could any process of integration.

The Attitude of Jesus Toward the Lost

The early Methodists assumed the same attitude toward the "down-and-out" element in society that Jesus did. It will be remembered that people who wanted Jesus to have some social standing complained that He associated with publicans and sinners. Jesus explained himself and defended his conduct by giving three parables—the parable of the lost coin, the lost sheep and the lost boy (often improperly called "the parable of the prodigal son"). Jesus explained that as the woman is related to the coin, so is He to the lost folk; as the shepherd is to the lost sheep, so is He to His lost sheep; as the father is related to the lost boy, so is He related to his lost children. He never gave as much time to

any other subject. When the Methodists assumed the same attitude toward this class that Jesus did, Jesus put the stamp of His approval on their work.

A New Church Organized

It was not Wesley's purpose to organize a new Church. He was desirous of re-vitalizing the Established Church. But it was like putting new wine in old bottles. The old formal leadership of the Church could not understand all this fervor and zeal. It looked like sheer madness to some of them. One by one the pulpits were closed to Wesley. He was forced to the commons and to the fields. The flaming zeal leaped across the ocean and broke out in youthful America. In New England the old-time power fell upon the people and the glad hallelujahs of new born souls made the welkin ring. Brush arbors were erected and altars improvised (called "mourners' bench") and sinners came flocking home to God.

> "Heaven came down their souls to meet,
> And glory crowned the mercy seat."

The flaming evangelists went forth singing:

> "These are the joys that satisfy and sanctify the mind,
> That make the spirit mount on high and leave the world behind."

In the course of time the American Revolution came on and the colonists were severed from the mother country. The Methodists then had no alternative. They had no connection with the English Church. A separate ecclesiasticism was inevitable. The intolerance of the Established Church in England resulted in entire sepa-

ration over there. Thus without the purpose or plan of the founders, the Methodist Church was brought into a separate existence.

The Mission of Methodists

It does not take a philosopher nor a prophet to see the providential mission of Methodism. Presbyterians have a providential purpose. Baptists have a message to bring to broken-hearted beings. Episcopalians, Lutherans, Disciples and other ecclesiastical organizations justify their separate existence by pointing to definite things for which they stand. The providential mission of Methodism "is writ so large that he who runs may read." God needed a Church that would stand for evangelism and bring back the lost emphasis—one that would be emphatic, bold and aggressive in its evangelistic polity. The success of the Methodist Church has been in proportion to the fidelity which we have shown in living up to this divine purpose.

A Serious Question

If evangelism is the distinguishing mark of a Methodist, if God raised us up to put special emphasis on evangelism, not only for our denomination but to help and hearten other denominations in their evangelistic work—if God needed a Church for this purpose and brought us into existence with this objective, what will become of us if we lose the evangelistic note and evangelistic fervor? Are we in danger of losing it? Yes. There are many things that menace our evangelistic spirit.

First, Formalism

It is not necessarily true that formality and spirituality in a Church are at inverse ratio, but it sometimes is. Formality and spirituality may blend beautifully and harmoniously in a Church. The absence of formality is no guarantee of spirituality but it remains true that formality may exist without spirituality—yea may really supplant spirituality. Then is a vast distinction to be made between Formalism and Ritualism. Ritualism is an important and beautiful part of true Worship and plays an important part in Methodism. We now have beautiful churches, great organs, paid choirs and beautiful ritual. So long as these are the media through which we express our worship, all is well, but when they become a substitute for personal worship, they are hurtful.

Second, Our Machinery

Out of the simple organization with which we started we have evolved a great complex machine. The pastor is busy keeping all the machinery oiled and running. The people are dazed at the number of things that must be done. Nearly all the members are serving on from one to a half dozen committees or boards. The mechanics have loomed so large that the dynamics are sometimes lost sight of. Alas, for a Church with beautiful forms and magnificent machinery but void of the power of God.

Third, Worldliness

In the beginning we were a poor people without social pretentions. Now that we are affluent and cultured we

have some problems that our forefathers did not have. Worldiness like a vampire is sucking out the vitality of the Church. When we speak of "worldliness" the average person thinks of card playing, dancing and theatre-going. These are forms of worldliness but they are not the worst nor the most prevalent forms. The love of money is the most subtle and the most prevalent and the most damnable form of worldliness in the Church today. Many of our people are money-mad and pleasure-wild. These forms of worldliness are utterly incompatible with the type of piety necessary to have an old-time Methodist revival atmosphere. A family may be prosperous, cultured and spiritual. Blessed are all such families. But, alas, prosperity and social prestige often destroy spirituality. Many who are not prosperous and who are not in the social swing are nevertheless worldly for they are looking to material things for their joy and satisfaction.

Fourth, Selfishness

If we become too respectable to have a genuine interest in God's poor, we shall lose our evangelistic power. If we relegate to the Salvation Army and the Associated Charities the care of the poor, we shall endanger our supply of power that made us what we are. Jesus pictures the last great day when men are cast out because they saw Him hungry and gave Him no meat, thirsty and gave Him no drink, sick and in jail and visited Him not. When the condemned expressed surprise and raised the question as to when they saw Him thus and did not minister to Him, Jesus made a most startling statement —"Inasmuch as ye did it not unto the least of these, my

brethren, ye did it not unto me." As we treat the waif, the outcast, the abandoned, so Jesus says, we treat Him. He so thoroughly identifies Himself with unfortunate humanity that acts toward them are charged in the book of remembrance as having been done to Jesus Christ. Likewise a failure to minister to them is charged as thus neglecting Jesus himself.

Who Should Look after the Poor?

The several social service committees provided for in our Church ought to be great evangelistic factors. They should so enlist the whole Church in work for the poor and needy and the criminals that they would do for this class what Jesus would have us do. Along with the great revival power referred to above in the early days of Methodism, there was a systematic relief work going on among the destitute and genuine Christian service going on in the jails. Is it possible that a great Church of such humble beginning should ever be unmindful of the poor? We need a new sense of our responsibility to preach the Gospel to the poor. If we neglect them we do it at the peril of our spiritual power. What is your Church doing for the poor, the prisoners, the abandoned?

Certain Essentials for Maintaining Our Evangelistic Spirit

If Methodism is to maintain the Evangelistic spirit that has characterized its history there are certain essentials that must be constantly kept in mind. In a day of transition with its numerous complexities it is sometimes not easy to keep uppermost in our thinking some

of the essential factors that have contributed toward the development of our Church. If the international revival is to become a reality, it will be necessary for us to give large place in our thinking and in our planning to the following essentials that characterize Methodism:

(1) An Experiential Religion

Ours is not a ritualistic or credal religion. It is one of experience. The fundamental fact in Methodism is experience. Some churches put such emphasis on the sacraments that we call them sacramentarians. Some emphasize orthodoxy and some certain forms of baptism, but the primary emphasis with the Methodists is on experience. That a man may have real personal dealings with God and be able to witness to this fact was a doctrine peculiar to the early Methodists. The class-meeting afforded a great opportunity for the saints to talk together of God's dealings with their souls. It may not be possible or expedient to revive the class-meeting, but something should be done to put new emphasis on conscious salvation. With the Methodists, experience is primary—all else is secondary.

We shall greatly blunder if we fill our churches with adults or children who have no religious experience. It is not fair to the man or the child to take him into a Methodist Church where experience is fundamental until we have helped him to possess some sort of satisfactory experience. Then in testimony meetings all could participate. Experience meetings are inexpedient in a church where the blemished elements talk the most. But an ideal Methodist Church is one in which all the mem-

bers have an experience and will witness for Christ publicly or privately.

A Substitute for the Confessional

The confessional is in disrepute among the Protestants. We have gone so far that but few members feel free to unbosom themselves to their pastors concerning their struggles and temptations. Every pastor should covet such sacred confidence as would enable the members to come to him confidentially with their doubts, fears and sins. No pastor can do his best work until such a relationship is established. In his study he should hear much of the inward struggles of his members. In their homes these sacred matters should be discussed. *A modified confessional* adapted to our Protestant views is much needed today. Many thousands are sorely tempted and need advice. Let all members feel free to go to their pastors with their burdens, heartaches and heartbreaks. He will welcome this.

(2) The Annual Revival Meeting

The time may come when the annual revival meeting can be dispensed with but we have not reached that day. When there are no adults outside the Church, when there are no backsliders in the Church or out of it, when every member of the Church is living a consistent active Christian life, then and not until then, the annual revival campaign can be dispensed with. Once every year with the Church as it is today, the pastor should lead his people in a revival campaign. Occasionally he should invite a vocational evangelist to hold his meeting. Sometimes he should secure the services of a fellow pastor.

Notwithstanding this, he should lead his forces once each year in an intensive and extensive revival campaign. They need it. The pastor needs it. There are many adult people who will never be brought to a decision for Christ in any other way. Make the regular services just as fervently evangelistic all through the year as possible, make all the organizations soul-winning organizations—especially the Sunday School—and many will be won. Nevertheless the annual revival campaign is indispensable.

The Pastor Can Hold a Successful Meeting

Any man called of God who will properly organize his people and rally them in supporting him in a revival campaign, can have a successful revival meeting. If he will properly organize his committees and make definite assignments to individuals, they will help him. It is easier to conserve the results of a meeting thus held than one held by someone else.

(3) Emotions Must Not Be Suppressed

The early Methodists were fervent, emotional and sometimes boisterous. In our day fanatical sects which have been more emotional than ethical have brought emotionalism into disrepute among our sanest people. The "holy rollers," the "tongue talkers," the "jumpers" and other ephemeral cliques have exhibited such paroxysms of emotion and indulged in such wild orgies in the name of religion that the sanest and most cultivated people have revolted from that to thinking all manifestations of emotions as being out of taste and a reve-

lation of weakness. A sane emotionalism is not only proper, but indispensable to an aggressive evangelism.

Emotionalism—Not a Test of Spirituality

No suggestion is being made here that emotionalism and spirituality are synonymous. One may be emotional and not at all spiritual, and one may be quite spiritual and not emotional. A tearful man may not be a spiritual man. A spiritual man may or may not be a tearful man. The activity of the lachrymal glands is not a test of spirituality. There may be a profuse exudation of briny fluid without the presence of the Spirit. There may be amens and ejaculations, and even contortions of the body, and trances, actual or feigned, for which the Spirit is not responsible. The Holy Spirit is the surest Person in the universe. Hence when wild, weird, foolish fanatical performances are put on or "pulled off" in the name of the Holy Spirit, one may well hang out some interrogation points. The fruit of the Spirit is love, joy, peace, gentleness, long suffering, and righteousness. He from whom shines these virtues, blending as beautifully and harmoniously as the primary colors in the sunbeam, is a spiritual man, be he emotional or unemotional.

Emotion a God-given Faculty

A man by nature is as truly emotional as he is intellectual, or as he is a free moral agent. Perfection in education is developing these powers harmoniously and symmetrically so that the man thinks, chooses and feels, in right proportions. If his developments have been normal, the adult who has lived a sinful life, when

made conscious of his guilt, feels keenly his wrongs, chooses to quit that sort of life, and a sense of joy comes to him from such a conversion. He may or may not register it in some physical manifestation, nevertheless his emotional nature has been wrought upon. The man who functions only as an intellectual being is abnormal as truly as the one who functions only as an emotional being. Emotional nature is of God and should not be suppressed, sublimated or destroyed.

Emotion, a Powerful Motive Power

Great revivals have always been characterized by great emotions. On the day of Pentecost cold observers thought the disciples were drunk. The New Testament Christians were often so hilarious in their joy that they were accused of being intoxicated. When Paul exhorted the Ephesians to be "not drunken with wine wherein is excess but be *filled* with the "Spirit," he literally said, "don't get drunk on wine but get drunk on the Spirit."

The Wesleyan Revival Was Emotional

John Wesley was too sincere, too honest to play upon the emotions in order to produce spectacular effects. No man manipulating an audience and purposely working them up to a fury of emotions is following in the footsteps of John Wesley. But the great truths he preached out of a heart in which burned celestial fires, moved great audiences to tears and groans and shouts.

Our Emotions Today Suppressed

Both the pulpit and the pew seem to have suppressed emotions entirely too much. A prophet seeing a lost

world, and knowing that he has the message of salvation, is liable to break out in fiery appeals to the lost to turn and be saved. Men and women who have some conception of what it means to be saved or lost may sometimes seem to get beside themselves about matters religious. A preacher who has any adequate conception of the eternal verities of the Gospel may not always be able to be self-possessed and orderly. Cyclones of emotion may sometimes sweep him out to doing unusual things. Preachers and people when they get desperately in earnest about a revival will break over conventional customs. We need more of this. We have achieved too much self control. It is hoped that restraints will be thrown off, and that the Spirit will be allowed to have His way. Unusual things will be done if He has His way.

(4) Pentecostal Power Must Not Be Neglected

Pentecost is the great outstanding event in the history of the early Church. Some strange, marvelous influence came upon the disciples that gave them amazing power. It also gave a mighty impetus to the primitive Church. Peter was changed from an unstable disciple to a powerful evangelist. Similar power came upon the whole number of those who were assembled in the upper room. The early Methodists had something of this same power.

Pentecost Monopolized by Fanatics

Pentecost has been the favorite resort of the fanatics and cranks. So much is this true that it has been passed by with suspicion by many good people. They have seen people who have claimed to have Pentecostal power

do such foolish things that they do not want to be classed with that element. Consequently thousands of our people have shunned this subject altogether. Properly interpreted it is a sane, normal, necessary experience for every preacher and layman who wants to represent Jesus Christ adequately.

Pentecost Not for Cleansing

Jesus said to them: "Now ye are clean through the word which I have spoken unto you." Later He said: "Tarry ye in Jerusalem until ye be endued with power from on high." There is nothing said here about their needing cleansing or that they would get a blessing that would keep them free from sin. The question of sin is not under consideration. Whether they did or did not sin prior or subsequent to Pentecost is not mentioned. It is a pity that controversies about holiness should have been lugged into Pentecost. All of that controversy concerning holiness has been superimposed on the Pentecostal record. All Methodists are agreed that the blood of Jesus Christ cleanses from *all* sin, that perfect love should be the ideal and holy purpose of every Christian. There is some difference among us as to the number of blessings, but that controversy should not be brought into Pentecost. Nothing of that sort is under discussion in Pentecost.

The Gift of Tongues Not the Chief Pentecostal Blessing

It is true that they spoke with other tongues as the Spirit gave them utterance. There was a sane reason for that. They had linguistic difficulties hardly con-

ceivable to us who live in a monolingual country. But in Jerusalem at this time there were sojourners from at least seventeen different countries and they did not understand each other's languages. It was God's opportunity to lodge in the hearts of these nearly twenty different nationalities, a great truth for them to carry back to their people. No doubt these different caravans on their return homeward talked much around their camp fires of the wonderful things Peter and others told them in their own language. That is vastly different from one getting up in a congregation where only one language is known and getting off some gibberish that has no meaning. The gift of tongues on the day of Pentecost was a sane and necessary gift. No such blessing is needed where people all speak the same language. Naturally one questions whether God has any part in the "gift of tongues" performances where such gifts are not needed.

What Is the Pentecostal Gift?

The two words that recur both in Luke (last chapter) and in the Acts (first chapter) are "witness" and "power." In Luke we read: "That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, and ye are *witnesses* of these things. And behold I send the promise of my *Father* upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." In Acts we read: "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be *witnesses* unto me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost parts of the

earth." On the day of Pentecost they got *"Witnessing Power."* Dumb devils were cast out. They were liberated to tell what a wonderful saviour they had found. Cleansing from all sin is not sufficient. One must have the power of testimony. In Revelation we read that they overcame by the blood of the Lamb and the power of testimony.

One of the supreme needs of today is a witnessing pulpit and a witnessing pew. A heart-broken world wants to know if we have really found the cure. It is not thought, nor speculation, nor erudition that the world needs today—it is simply testimony out of rich experiences that we have been made whole by Jesus Christ. If there is any doubt about this interpretation of what the Pentecostal gift is, let us notice the symbols used—"cloven tongues" like as fire. What is the tongue for? It is not an instrument for cleansing. It is for testifying. If a brush, broom or an instrument used for cleansing had been used, then the Pentecostal blessing might have been interpreted as a blessing for cleansing. But the purpose of a tongue is to talk, to testify, to witness. The fiery tongue signifies that it is to be a burning, flaming testimony out of a heart in which celestial fires burn.

The Early Methodists Had This Witnessing Power

Much of the strange power of the pioneer Methodist preacher grew out of the fact that he had been so gloriously and so completely saved that he witnessed to the fact in some way in every sermon. He was not ashamed to tell how wonderfully God had saved him from sin. Likewise the members in the pew had under-

gone similar experiences and with joy they witnessed to the complete saving power of Jesus Christ. We have not today a witnessing pulpit nor a witnessing pew. No wonder our ministry is so barren and our revival efforts so futile. The New Testament way and the old fashioned Methodist way is to witness for Jesus Christ—and God furnishes the power.

"Like a Mighty Army Moves the Church of God." If seven thousand pastors would from Sunday to Sunday witness to Christ's saving power over all sin—if two and a half million members would witness publicly, privately and at all times that they have found Christ to be the panacea for all their sins, Southern Methodism would move like a mighty army in the conquest of the world.

Methodism for Such a Time as This

If we are to be faithful to the purpose for which Methodism was brought into existence, it now behooves the Methodists to lead out in a great revival that shall stir and move the world as it has never yet been stirred or moved. The time is ripe for it. Other Churches will follow. Protestantism should now launch the most aggressive evangelistic movement in the history of Christianity. Let the followers of the Wesleys take their God-given place in this world movement.

The 1928 Beginning

The Board of Missions desires it to be thoroughly understood that this is only the beginning. The Board is not fostering an ephemeral or spasmodic spurt. It desires that this shall be the beginning of an aggressive

evangelistic movement that shall have no end until redemption's work shall have been completed.

SUGGESTED QUESTIONS

Chapter Two

1—Discuss the secret of the success of Methodism.
2—Discuss the moral and religious conditions in England at the beginning of the Wesleyan Revival.
3—Tell how the followers of Wesley finally became a separate Church.
4—Discuss the dangers that menace the evangelistic spirit of Methodism.
5—Discuss the primacy of Christian experience in Methodism.
6—Discuss the merits and possible demerits of the annual revival meeting.
7—Is it possible for every pastor to hold a successful meeting in his own charge without help from evangelist or fellow pastor?
8—Interpret Pentecost. Do we need that blessing today?
9—Show providential indications that Methodism has a great responsibility and opportunity to lead in a great international revival.
10—Distinguish between Formalism and Ritualism.

CHAPTER THREE

TRUSTEESHIP OF THE "GLORIOUS GOSPEL"

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The Gospel a Trust

THIS glorious Gospel is not ours by inherent right. It is committed to us as a trust. A trustee is one who holds something in trust for others. Christian people hold the Gospel in trust for non-Christians, regardless of their geographical location, race, color or civilization. It is the purpose of this chapter to consider our trusteeship of this glorious Gospel.

Paul's Sense of Trusteeship

To Timothy he said: "According to the glorious Gospel of the blessed God which was committed to my trust."—1 Tim. 1:11. To Titus he said: "But hath in due times manifested his word through preaching which is committed unto me according to the commandment of God our Saviour." Tit. 1:3. To the Ephesians he said: "Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ." Eph. 3:8. To the Colossians he said: "Whereof I am made a minister according to the dispensation of God which is given to me for you, to fulfill the word of God." Col. 1:25. To the Corinthians he said: "Yea, woe is unto me if I

preach not the Gospel." 1 Cor. 9:16. To the Galatians he said: "But contrariwise when they saw that the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter . . . they gave me and Barnabas the right hand of fellowship; that we should go unto the heathen, and they unto the circumcision." To the Romans he said: "I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise." Rom. 1:14.

Paul Was in Debt

He acknowledges indebtedness to every person on earth. All were either Greeks or Barbarians. Paul says he is in debt to both—to all. But lest there be some misunderstanding he makes another universal, both to the wise and the unwise. Every person on earth could be called wise or unwise. Paul says he is in debt to every person in both classes. Perhaps no other person ever carried in his heart at all times such a keen sense of his personal responsibilities for all men as did Paul.

Jesus Taught That We Are Trustees

Matt. 25:14–30. Luke 19:12–26. Trusteeship for all things is clearly taught in both parables. The reason perhaps for the two parables so similar is that the parable of the talents teaches that a two-talent man who is as faithful with his two talents as the five-talent man is with his five, shall receive the same reward; whereas the parable of the pounds teaches that two men with the same gifts may differ in the degree of fidelity and efficiency and are rewarded accordingly.

The Major Lesson

We are trustees of life, time, talents, property and all. This is one of the most radical deliverances that ever fell from the lips of the Son of God. On the surface they seem to be interesting, beautiful stories. But when you sound their depths they are radical and revolutionary. They are not foolishly radical as some socialists and communists teach, but here are truths which if applied would revolutionize our social order. They are not akin to any other social scheme ever suggested by teachers—ancient, medieval or modern. This is infinitely beyond, and infinitely above any other teaching on stewardship or trusteeship that the world has heard. This is a vast advance on the teachings of the Old Testament. The Old Testament taught that one-tenth of the income belonged to God. That was but the primary lesson to the college of trusteeship of property as taught in these parables. In the Old Testament there seems to be a tacit assumption that the property belongs to the man, but God has a right to His percentage of the income because it is all in God's world. But this is not what these parables teach. Man owns nothing. All ownership is in God. God commits property to man as a trustee and holds him accountable for right use of it. He no more owns the remaining nine-tenths of the income than he owns God's tithe. Whether one-tenth or one-half or whatever portion is dedicated to God's cause, man is only a trustee of the portion that is left. Man owns nothing. "The earth is the Lord's and the fullness thereof. The world and they that dwell therein."

While Jesus recognized tithing as a fundamental law of Judaism he did not teach tithing. He *could* not consistently with this lesson on trusteeship. "It is not a question of how much of my money shall I give to God, but how much of God's money have I a right to use for myself." This writer was appointed trustee of an Indian estate. The money and property were not his. He held it in trust for the heirs. He administered their property. It was not a question as to how much he would give the owners of that property. The administrator was entitled to only a small percentage for his services as a compensation for administering the estate.

These Parables Involve Not Only Property But Time

The Old Testament demanded one-seventh of the time. These parables teach that all the time belongs to God. His Sabbath is different from the other days and is God's day in a peculiar sense. Nevertheless all the days belong to God. Man is a trustee of time. "Remember the Sabbath day to keep it holy" has not been abolished any more than the law of tithing has been abolished. But the trusteeship of time is vastly in advance of giving one day in seven to God. We are under obligation to use rightly and for Him the other six days. He who wastes his time in idleness or frivolity cannot be called a good trustee of time. Time is not ours, it is God's. We are commanded to go into the vineyard and work. The Master may say to the idler at any time, "Why stand ye here idle?" Only he who is diligent and industrious can give a good account of his stewardship of

time. There is so much to be done and the laborers so few, that idleness is a sin, and mis-spending time is a crime in the sight of high heaven.

Our Very Lives Are Not Our Own

"Ye are not your own; for ye are bought with a price." We are God's by creation, redemption and preservation. In the Old Testament certain men were set apart for sacred purposes. The priests and levites were God's. In these parables we are taught that we all are God's—all of us. Preachers are His in a peculiar sense, but they have no monopoly on being God's. Every human being belongs to God. God may use some to preach, some to teach, some to make laws, some to cultivate the soil, some for one work and some for another. But it is all God's work and we are His workmen.

This Glorious Gospel Is a Trust

This Gospel belongs to all, but we have been entrusted with its administration. The trustee of millions of dollars for minor heirs has no graver responsibility than each of us who has this Gospel. We hold it in trust for earth's teeming millions who have it not. They are the heirs. We are the trustees.

Trusteeship Roots in the Old Testament

The tithe was an embryonic lesson toward trusteeship of property. The one day in seven was the bud out of which the trusteeship of time bloomed. Men set apart as priests and levites, was the incipient lesson of trusteeship of life for all men as taught by Jesus in these parables. Jesus turned these implicates into explicates.

He developed the embryo into full fruitage. This is revolutionary teaching. No other teacher has ever offered anything so revolutionary. But it is trusteeship carried to its logical and ultimate conclusion. If the world advances in its moral conceptions for a million years, it will never get beyond this. This is the *ne plus ultra* in trusteeship. Paul who saw deeper into the meaning of redemption perhaps than any other person has seen, apprehended, comprehended and applied to his own life these principles of trusteeship. Our monumental task is to get Christians today to apprehend, comprehend and apply these principles of trusteeship as taught in these parables. How many men in our Church hold their property as trustees of God? How many average Church members have a deep sense of their trusteeship of the Gospel? How many of them realize that they are defaulters in the sight of high heaven if they do not act as a trustee of the Gospel? Would it be too harsh to say that the Christian who ignores this trusteeship is as truly a defaulter in things spiritual as the man who is a trustee for minor heirs but ignores the claims of their heirs to the property? The Christian man has tremendous responsibilities resting upon his shoulders.

Jesus Teaches That We Are Trustees

This is what Jesus really taught. This is the frame of mind in which He wants all His children to be. Anything short of this can be only partially Christian. The millions of Church members who think because they are living decent, moral lives and giving some of their income to the Church are, therefore, Christians, would do well to study the requirements of trusteeship as taught

by Jesus. A Church made up of people who would take seriously the parable of the talents and the pounds and try honestly to apply them would be a real Christian Church. A genuine Christian Church would have Christ's real presence and power. How dare we set a standard below what He set and still expect His presence and power? Do you hold yourself as God's trustee, and your property as a trust for God? Do you regard this glorious Gospel as a trust committed to you? The Gospel is for everybody and must go everywhere. All human beings are heirs to the Gospel. "Jesus tasted death for every man." Those who have this Gospel are trustees for those who have it not. Whether the heirs shall possess their estate depends upon the fidelity of the trustees.

Trustees or Defaulters

In commercial life it sometimes happens that the heirs do not get the property which is theirs because of the unfaithfulness or inefficiency of the trustee. If the trustee appropriates the property to himself he, if convicted, is punished. If he is inefficient he is discharged. How far this analogy may be applied to God's plan in making us trustees of that Gospel should give us great concern. The courts are quite exacting of trustees of property. Defaulters and embezzlers are dealt with very severely. It is a grave responsibility to be entrusted with that which belongs to another. A sense of that responsibility motivates the trustee to the highest endeavors to render the best possible account of his trusteeship.

Our Trust Is of Priceless Value

He who administers an estate valued at millions has a grave responsibility. Much more are we who are entrusted with the Gospel. Paul calls it "the glorious Gospel." He also refers to it as "the unsearchable riches of Christ." Its depths are fathomless. Its heights unscalable. Its periphery unreachable. Its value incalculable. What is the Gospel—this "good news"—worth to humanity? What is the Christian religion worth to the races? "Godliness is profitable unto all things, having promise of the life which now is and of that which is to come." What is religion worth to the home? Contrast the homes of non-Christian nations with the Christian home in a Christian land. "Home Sweet Home," that song that thrills us and stirs the deepest emotions of our souls, translated and sung in non-Christian tongues has no pathos nor power because "home" does not have all those hallowed associations it has among Christians. Christianity gave us the home. It gave woman her God-given place in life. It made the home a type of that Home of the Soul, which Jesus said He would prepare for us.

Christianity a Factor in Civilization

Carlisle was correct when he said that the chief fact in the life of a nation or individual is religion. No student of history can fail to see the beneficent effects of Christianity upon the nations of the world. It creates energy, self-respect, high ambitions, and holy purposes. It is not claimed that immediately upon the introduction of Christianity all the virtues and powers incident

to Christianity are visible. Not all the people become Christian at once. Indeed we have not yet seen a wholly Christian country. But we have seen quite enough to show the wholesome, uplifting influence of Christianity upon civilization. "Blessed is the nation whose God is the Lord." "When the righteous are in authority the people rejoice."

A True Story

A man was appointed trustee of an estate belonging to three children. It was estimated that each child's part would be equal to one million dollars. The trustee embezzled the money and the children lived in poverty. By a technicality of the law the trustee escaped the penitentiary. But he carried the odium and the execrations of the public. There are millions today in moral wretchedness and spiritual poverty because some trustees who have this Gospel have not delivered it to them. "By the grace of God we are what we are." By the absence of this Gospel the handicapped nations of the world are what they are. Jesus duly commissioned us trustees. He told us explicitly and emphatically what our duties are. "Go ye into all the world and preach this Gospel to every creature." Never were earthly trustees more definitely instructed; never was a duty made clearer; never did mortal man have a more sacred trust. How culpable to ignore this obligation!

Our Inheritance and Responsibility

This Gospel is ours not to luxuriate in; not to jubilate over; not to create in us "a superiority complex" that causes us to look with pity on the less fortunate of

earth. This Gospel belongs to all the world. We have been entrusted with it to carry it to all who have it not. Trusteeship of a glorious Gospel!

A Momentous Question

How can we create in the mind of the average Church member a sense of this trusteeship? This is a consummation devoutly to be desired. That is the desideratum of the hour. We must frankly confess that this sense of trusteeship is painfully lacking among the rank and file of our Church members. Many feel that if they attend Church, pay what they are asked to pay to missions, and are members of the missionary organizations of the Church that they are doing their part for the evangelization of the world. But one may do all the things indicated above and yet not have this sense of trusteeship. Where then is the genesis of this sense of trusteeship? In the long, long ago some of the good old fathers preached that man in the beginning sinned and brought upon himself and his posterity the condemnation of heaven's immutable law, the penalty of which is eternal death; that God looked on the scene and could have left man writhing under the curse of the law for all eternity, that man had no claims upon God; that God was under no compulsion to redeem man from under the curse of that law.

The Question Answered

Hypothetically, academically, theoretically, forensically, that may be true. But practically the great, loving Father could not withhold His best efforts to bring back to Himself these wayward children. He would

have had to stultify and suppress the holy impulses of His father-heart to have done nothing. In fact, the nature of God—so good, so loving, so fatherly that there was a moral compulsion that moved Him to redeem His lost children. A Judge, a Sovereign, an Autocrat, might have thought of legal technicalities. But the Father's great heart went out after His erring children. Call it "plan of salvation," "scheme for human redemption," or what you please—let us call it a loving Father bringing back His alienated children. "God was in Christ reconciling the world to himself."

"Were all the oceans filled with ink, were all the sky of parchment made,
Were every blade of grass a quill, and every man a scribe by trade,
To write the love of God above, would drain the ocean dry,
Nor would the scroll contain the whole, though stretched from sky to sky."

Jesus had this same moral excellence that dwells in the heart of Father God. He could not withhold Himself without doing violence to His moral nature. He too was under a moral compulsion to exhaust Himself to save His brothers and sisters.

"With pitying eyes the Prince of Peace
Beheld our helpless grief,
He saw, and oh amazing love
He ran to our relief,
Down from the shining courts above
With joyful haste He fled,
Entered the grave in mortal flesh,
And dwelt among the dead."

Trusteeship in the Heart of God

Now God the Father and God the Son and God the Holy Ghost has power to impart the divine nature to us. "That by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." "Let this mind be in you which was also in Christ Jesus." "Now if any man have not the spirit of Christ he is none of his." We are now in position to see the source of Paul's sense of trusteeship. The moral excellence created in him by the Gospel—that kinship which he shared with Christ, this same disposition that characterizes Christ, gave him his keen sense of trusteeship. This is what gave this same sense of trusteeship to Judson, Carey, Morrison, MacKay—and other Christ-like souls that felt impelled to go into the regions beyond and tell the story of Jesus and His redeeming love to God's disadvantaged children. This same Christ-like nature has sent men and women to the uttermost parts of the earth.

Our missionary recruits today come from those who have this same Christ-like nature. Likewise, holy men and women who cannot go but who have the same Christ-like nature are and have been providing the financial support for those who can go. Our hope for recruits lies not in the fervent appeals from recruiting secretaries but in the Christ-like spirit that pervades the college and the university. Our hope for large gifts—small gifts, gifts of all sizes in proportion to the ability of the giver, lies not in our compelling appeals for more money, but in the fact of the Christ-like spirit found in the heart of the average Church member. If we can get

the Christ spirit in the hearts and lives of our members, a million dollars for missions in our January-February campaign will be a mere bagatelle. The saddest fact is that so few of our members have this Christ-like spirit and hence so few have this Pauline sense of trusteeship. The greatest need of the Methodist Episcopal Church, South today is a revival that shall make us so much like Christ that we shall feel toward this Gospel as Paul felt toward it.

Responsibility a Test of Spirituality

The savage has no sense of responsibility for anyone outside his tribe. The rigid nationalist feels only for his country—right or wrong, first, last and only. But the genuine Christian is like Christ—an Internationalist. He is concerned about all races. Jesus was truly an Internationalist. He believed in "equal rights to all and special privileges to none." He was truly the Son of man—everybody's man.

This great Internationalist gave us an international commission—to carry the good news to all nations. Jesus must needs have an international constituency. Jesus can never carry on His program with a body of provincials. People devoted to only one section or one race cannot have the mind of Christ. He worked for all. He loved all. He died for all. He expects us to work for all. This glorious Gospel is ours to make it for all. Arise, trustees of the Gospel, give it to all. This sense of responsibility will impel us, propel us, compel us to give the Gospel to all the world.

Trusteeship and the Handicapped

The foreigners, the Indians, the negroes, the sub-

merged masses in the cities, the remote highlander, all need this Gospel. We are trustees to evangelize the foreigners, to hold up Christ to the red man, to be Christian in our attitude toward the black man, to give the "submerged tenth" a fair chance, to bring the highlander in touch with Christian movements—in short, to Christianize the disadvantaged people on our own shores.

Trusteeship Exhibited

The work we are doing for the Indians and have been doing since 1844 indicates that we recognize that we are trustees of this Gospel for the aborigines whose country we possessed. We have spent millions of dollars in evangelistic work among the Indians since 1844 when they voted to adhere to the Methodist Episcopal Church, South at the time American Methodism divided. Our schools for the colored people, the support we have given the Colored Methodist Episcopal Church since the day we took our colored members and organized them into a separate Church, show our genuine interest in the evangelization of our brothers in black. We have not evaded our responsibility for the senile Indian race, nor the adolescent black race. We are doing much to evangelize these two races among us.

Our Concern for Foreigners

We are registering our interest in evangelizing the foreigners by such institutions as St. Mark's Hall, Kingdom House, Wesleyan Institute and many other similar institutions whose purpose is to Americanize and Christianize the foreigners in these sections.

The Home Mission Program

The whole Home Mission program in General Work and Woman's Work indicates our sense of trusteeship for all the needy races and classes among us. We believe that the supreme need of all these peoples is the living, risen Christ. All the institutions we build and maintain for them have for their final objective the leading of these handicapped peoples to Christ.

Trusteeship Applied to Our Neighbors

Distance lends enchantment, but proximity ought to intensify our sense of trusteeship. There are millions of non-Christians in the homeland. This Gospel is for our neighbor as well as for antipodes.

A Supreme Need

Perhaps the most important need in the world is a great revival in the United States of America. America should be Christianized that America may help to Christianize the world. America has been called the greatest mission field in the world—not because it is the most godless country but because if really Christianized it could be such a mighty factor in Christianizing the world.

Trustees to Evangelize the Social Order

The social implications of the Gospel are increasingly apparent. Jesus taught us to pray for His kingdom to come and His will be done on *earth* as it is in heaven. It is done perfectly in heaven. There is no disobedience —no insubordination. Jesus reigns as King of Kings and Lord of Lords. Evidently Jesus has this ideal for His reign on earth.

Jesus Came to Set up His Kingdom on Earth

We have thought much about getting men home to heaven, but too little about getting heaven into men here. We have been greatly concerned about keeping men out of hell, but not enough concerned about keeping hell out of men here. We have looked forward with sweet anticipation to the land where Jesus reigns supreme, but He showed more concern about establishing His reign here. We have been much concerned about individual salvation, but not enough concerned about establishing a Christian order. We are trustees of a Gospel which if properly applied would establish a truly Christian order.

We Must Evangelize Commerce

Our money-makers as a rule do not understand that they should make money religiously. We have too often abused them for making money. God needs money-makers. He wrapped up vast potential wealth and gave man the brain to convert that potential wealth into actual wealth. God needs that wealth to carry out His program. Money-making properly motived is as religious as holding a revival meeting. We ought boldly to walk up to commerce and say: "Surrender to Christ." Christ ought to dominate the bank, the factory, the store, the farm, the mine, as truly as He is supposed to dominate the Church. These puerile notions that giving a pittance of large incomes is doing the will of God should be given up. We ought to train a generation to carry on the business for God, make money for God, as religiously as a missionary goes

across the sea to tell the story of Jesus and His redeeming love to handicapped humanity. American business is not Christian. Motives determine the quality of all moral acts. American business cannot be Christian unless the motive that urges the money-maker is Christian. This is getting at the heart of our trusteeship in home missions.

What a mighty victory this would be. The fact that we have already hundreds of great business men who are Christian in the sense indicated above, gives hope that by persistence—more faith, more courage—some good day we may see commerce Christianized. We are making great progress. There was a time in the history of the world when man acquired wealth by organized robbery, banditry, buccaneering. This is not tolerated now. Some great American fortunes were acquired by exploiting the people's goods. Franchises and grants were made that filled the coffers of corporations but made the country poorer. That day has passed. Some fortunes were built up by exploiting labor. That can never happen again. Any man who acquires a fortune today by any dishonest, inhuman or questionable process suffers justly the odium of an outraged public sentiment.

Let us not despair of Christianizing commerce. It can be done. It will be done if we are bold, brave and faithful enough. May it be said that Christianizing commerce is more difficult and not less important than Americanizing foreigners, or preaching the Gospel to the senile and adolescent races among us? We are trustees of a dynamic that will Christianize commerce.

We Must Evangelize Politics

It is a fundamental tenet in the United States that Church and State should be separate. This does not mean that the Church should be religious and the State irreligious. It was a safeguard against the domination of a medieval hierarchy, the Roman Catholic Church. Our leaders knew too well the thralldom other countries had suffered from being controlled by the Roman Catholic Church. To avoid this danger they announced the principle of separation between Church and State. Some people seem to interpret that to mean that politics is supposed to be corrupt. Politicians are sometimes unscrupulous. God does not seem to be recognized in some political conventions, but nevertheless this is God's country and He must be recognized in its government.

How many of the affairs of this world are matters that concern God? Everything that concerns His children. Certainly the government. "The powers that be are ordained of God. Let every soul be subject to the higher powers." It is a pernicious and ruinous theory that God shall rule the Church and the devil run the politics. It is deplorable that as soon as a man enters politics some are ready to say that he is corrupt or soon will be. Men ought to serve God in the State as well as in the Church. We need godly men in authority from President down to constable as truly as we need godly men in the Church from Bishop to janitor. We must Christianize politics. Some cynic may sneer and say: "Politics needs something." He may be incredulous about its ever being Christianized. Why this incredulity? We can never have a genuine Christian nation

until politics is Christianized. We can never hold our rightful place in the world · th politics un-Christian. The only hope of purifying politics is in this Gospel of which we are trustee.

We Must Evangelize Education

The Church is the mother of education in the United States. Long before the government went seriously into the problem of education, the Church was founding schools and colleges. In recent times the States have made enormous appropriations for public education. But education in some quarters is being divorced from the Church. Modern science has by some been supposed to be subversive of Christianity. But whether God made the world by magic—and is therefore an Arch Magician—or whether He made it in an orderly way following the laws which are the expressions of His nature, does not concern us here. God is the Creator of it all. A theistic conception of the universe easily leads to a Christian view of the universe—a moral order in the cosmos. A Christian view teaches that we are here for service.

When men are educated for self, educated to see how much they can make out of the world, taught to see how much they can get the world to serve them, it is not Christian education, whether done in a Church school or elsewhere. But when men are taught that we are in this world for service, that he is the greatest who serves most and best, that we are here not to see how much we can get out of this world, but how much we can put into it, here not to see how high we can get the world to lift us, but how much we can do to lift up

humanity—that is Christian education, whether done in a State university or in a denominational school. This is the conception of life that ought to pervade colleges of Church and state. This is what we mean by Christian education. It does not mean Church control of all schools. It means to give the Christian concept to all men, especially to professors and students. With this conception regnant in all schools, there would be no difficulty about recruits for missionary work at home or abroad. Yes, the Christian conception of life must be given to the United States of America. Give it to the oncoming generations through the schools.

We Must Evangelize the Church

No unnecessary indictment shall be brought against the Church. It is the best institution on earth. All the good in all other organizations is comparatively small when compared with the immeasurable good of the Church. Pages could be written showing the superiority of the Church over all other good organizations. But that is not the purpose of this paragraph. Is the Church really Christian? Does the Church stand for what Christ stood? Is the Church motivated by the same motives that moved Jesus? Has the Church the mind and spirit of Jesus. Is the average Church member like Christ? How much tradition and non-essential matter have we superinduced upon the body ecclesiastic? If Jesus were to preach in one of our churches, how much of our ritual, creed, and forms would He use? Is the Church through its work setting up the kind of society that Jesus came to set up? If He were receiving members would He make the same requirements that we

make? Is the standard conventional Christian life all that Jesus required? How is it that thoughtful leaders in India are saying: "We want Jesus but we don't want your Christianity." Is there a discrepancy between Christ and the Church that bears His name? All Protestants are ready to answer that the historic Roman Catholic Church which dominated the Christian world during the middle age and which is yet large in numbers does not adequately represent Jesus Christ. Others may look at the Greek Orthodox Church and say it does not properly represent Christ. Still others may look at the State Churches—Lutheran in Germany, Anglican in England—and say that those churches have been too deeply mixed up with bad politics to represent Jesus properly. But if these are not questions for the readers of this book, are we Methodists—our Southern Methodist Church—a real Christian Church? All are agreed that all American Protestant Churches need re-vitalizing and re-Christianizing.

No Conflict Between Social and Personal Evangelism

The individualist says you cannot convert humanity in mass—and he is correct. The social worker says Jesus came to set up His Kingdom on earth, that He taught us to pray for His Kingdom to come and His Will to be done on earth as it is done in heaven—and the social worker is correct. Both are right and perhaps neither wholly is right. Humanity cannot be converted in mass. The social order has no entity that can exercise saving faith and be thereby saved. The social order is made up of *persons.* Each person in that social order

needs to be reached individually for Christ. The objective is to get the persons who compose commerce, politics, education—the social order—to accept individually Christ's whole program with all its social implications. Then the employer and the employee, each motivated by Christian principles, will make the industrial world Christian. We cannot be satisfied with a few individuals in the industrial order being Christian—Christianity must be dominant in the whole order. There is no necessary conflict between the social worker and the evangelistic worker. Indeed each is indispensable to the other. They complement each other's work. Let the social worker join with the evangelistic worker to get each person in industry to accept Jesus Christ as his Personal Saviour, and let the evangelistic worker join with the social worker in having the social teachings of Jesus applied to industry. So in all the realms of life—commerce, education, politics—each person in the order a Christian and the order run according to the teachings of Jesus, is the goal of all our Christian endeavor.

The Goal of our Trusteeship

With a Christian Church—a genuinely Christian Church—with education Christianized, with politics Christianized, with commerce Christianized, with our newcomers Christianized, with our brothers in black and red Christianized, our country could mobilize an army large enough to take the world for Christ. Hundreds of thousands of lives and billions of dollars would be available for a world program. Can it be that God has brought us to this hour for this very purpose? Let us as trustees of this glorious Gospel resolve that we shall

not rest until all persons, at home and abroad, accept Christ and the social order is Christianized.

A revival with such an objective is the kind of revival the Board of Missions is now promoting. The Board is endeavoring to impress the Church that it is a trustee of a Gospel that will bring about this glorious consummation. Such an objective is worthy of the holiest endeavors of the millions of Methodists.

SUGGESTED QUESTIONS

Chapter III

1—Give two scriptural quotations showing that Paul regarded the Gospel as a trust.
2—Explain how the parables of the talents and the pounds apply to property, time and our lives.
3—Discuss Jesus' teaching concerning stewardship.
4—How can we create in the mind of the average man a sense of his trusteeship?
5—What is the genesis of a sense of trusteeship?
6—What motive prompts our young people to offer themselves for missionary service?
7—What motive prompts the cheerful giver to missions?
8—Show how our Church is showing its trusteeship for the handicapped peoples in our own country.
9—Discuss the social implications of the Gospel.
10—Is there any conflict between Christianizing the social order and individual evangelism?

CHAPTER FOUR

THE EVANGEL FOR A GENUINE NEW TESTAMENT REVIVAL

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THE 1928 revival which by action of the Board of Missions in 1927 should be made paramount both at home and abroad, is by no means simply for one year. It is hoped that this shall be the beginning of a great New Testament revival that shall continue through decades and even cycles—yea, be permanent. This is not to be a mere ephemeral outburst of a temporary emotion, but a serious and sublime effort that shall be far-reaching and constructive.

Protestantism Needs a Revival

It needs more dynamics. It needs re-vitalizing. It needs that divine energy that will enable it to save the United States and make the United States a mighty factor in saving the world. It is a lamentable fact that Protestantism has not made the United States really Christian. We are sending men and women abroad to help Christianize other countries, and this is right. But now that news agencies and greatly increased travel enable all the world to know conditions around the world, people in the non-Christian lands are asking if this Gospel is a panacea for all their ills why has it not been applied to the gigantic evils in the United States.

Political corruption shames us in City, State and Federal Governments. The ravages of predatory wealth are manifest everywhere. Social evils like a vampire enervate the moral fibre of the land. The Church itself is far from being an ideal institution. The average church member does not reflect the mind or disposition of Jesus Christ.

Why Invade Papal Lands?

We have invaded papal lands on the theory that the Romish Church does not adequately represent Jesus Christ. We send our missionaries to Cuba, Mexico, Brazil, Belgium, Czecho-Slovakia, Poland on the theory that they need a more adequate representation of Christ. We cite the sins of these countries, the low moral standards that prevail and declare the Roman Catholic Church is responsible for these conditions. We assert that the Roman Catholic Church cannot be an adequate exponent of the fundamental teachings of Jesus. We affirm that they claim that certain mysterious, mystical and occult power resides in the sacraments which are found only in Christ. In imputing to these external powers that belong only to Christ, making theirs a sacramentarian Church, they obscure the Christ and, therefore, do not properly represent Him.

A Question from Papal Lands

Now the inhabitants from papal lands are turning the search-light on our civilization. What proofs can we show that we are adequately representing our Lord? We can probably claim that the civilizations in Protestant countries are better than those of Roman Catholic

countries. We claim that the United States, England and Germany have better civilizations than Spain, France or Italy. When the Romish Church had full sway in France, Spain and Italy, they were indeed far from being Christian. But what shall we say of the civilizations in the United States, England and Germany where Protestantism has been the dominant religion? These countries are only partially Christian. The big sins are still entrenched and minor sins pervade the lands. There is something wrong or defective with present-day Protestantism. Why should Protestantism be impotent in the face of these gigantic evils? "The Gospel is the dynamite of God." If properly presented and illustrated, it will demolish the strongholds of sin and enthrone righteousness.

A Searching Question

Is the Protestant Church of today an adequate exponent of the fundamental teachings of Jesus? Does it keep primary what He made primary and allow to pass as secondary that which He allowed to pass as secondary? Let us examine the requirements. What is required of a typical Protestant? What makes a man a good average Methodist, Baptist or Presbyterian? What is the conception of many Church members as to the standard of conduct required of one who would become a Christian? He must "profess religion," quit all his scandalous meanness, join the Church, attend public worship, support the institutions of the Church, be loyal to the Church, live a decent life and be orthodox in his interpretation of the Bible. Among many of the best people of America he must be sound on the virgin birth

of our Lord, believe in the verbal inspiration of the Holy Scriptures, the literal interpretation of the Bible and the immanent physical second coming of Christ.

Another Serious Question

Are these the matters that Jesus emphasized? We are not asking what councils or conferences emphasized. Where did He, our Redeemer and Teacher, put the emphasis? Jesus Christ is the center and substance of Christian preaching. The Church that represents Him should emphasize what He emphasized. Strange to say, there is nothing here that Jesus emphasized. What He said about the new birth will be discussed later. If by "professing religion" one means the new birth, then there is one item in this standard that Jesus emphasized. But quitting scandalous meanness, joining the Church, attending public worship, supporting the institutions of the Church, being orthodox on the virgin birth, verbal inspiration and literal interpretation of the Bible and a belief in the immanence of His physical second coming were not emphasized by Jesus. Why should the Church set up these matters over other matters that Jesus did most emphatically emphasize?

Revivals Brought by Reëmphasis on Neglected Truth

It has been said that every great historic revival has been brought about by re-discovering and reëmphasizing some neglected truth. Salvation by faith instead of salvation by ceremony brought about the great revival we call "The Reformation." The witness of the Spirit and scriptural holiness were the truths re-discovered and

reëmphasized that brought about the Methodist revival. The sovereignty of God reëmphasized brought about the revival under Edwards and his contemporaries. New emphasis on the love of God brought about the revival under Mr. Moody. It is historically true that every great revival has been brought about by a re-discovery and reëmphasizing of some neglected truth or truths. There is nothing here to suggest the neglect of prayer and personal work in all these historic revivals. In each case it is assumed that these are necessary concomitants to a revival. We are here calling attention to the truths re-discovered and reëmphasized from the pulpits that moved the people to higher and better living. Judging the future by the past we may say that the revivals of the future will be brought about by re-discovering and reëmphasizing some neglected truth or truths.

Protestantism Needs to Re-discover Jesus

If the great revival is brought about Jesus must once more be placed in the very center of our thinking and our program. Any Christian Church that is worthy of the name must express and reflect the mind of Jesus Christ. The Church must needs take Him more seriously and it must make a more earnest effort to apply His teachings to the world order in which it exists. This may sound very simple and even trite, but there is much involved in doing this. Let us agree that the desideratum of our age is a Church which will be an adequate exponent of the fundamental teachings of Jesus. If this glorious aim is realized we must reëmphasize several primary truths that Jesus emphasized, and which we

have partly neglected. Naturally it is not necessary to remind our readers of the primary emphasis that Methodism has always given to the two cardinal elements of an experiential religion—prayer and the work of the Holy Spirit. We may select from among the teachings of Jesus the following great truths which need a reëmphasis today.

Six Fundamentals Which Jesus Emphasized

1. The Preëminence of God

God the Father loomed large in the thinking of Jesus. God was the central figure in the horizon of Jesus and everything was done with reference to His will. God was in all, over all, through all, above all. Some psychology of today is trying to abolish God and account for what we have been calling manifestations of God's power by chemical combinations. Most of the writers of the text books on psychology that are taught in colleges and universities today are said to be atheists. This is the most subtle, refined atheism that the Church has ever met. The behaviorists and the "misbehaviorists" can account for all conduct satisfactorily to themselves without a recognition of God. In the chemical combinations in original protoplasm they account for the preacher, the missionary, the benefactor, the altruist. What we have been attributing to God as a motivating power they attribute to certain chemical combinations which make one man a missionary and another a shrewd trader and another a politician or statesman. This is bad enough but when the theologians who teach the young preachers have vague, hazy notions of God, the situation is, indeed, bad.

An Illustration

This writer some years ago sat under the instruction of an eminent theologian (not a Methodist). He spent a week trying to tell the class who God is. He consumed most of the time exploding commonly accepted theories. After leading us far out into speculative fields, into regions nebulous and ethereal, he concluded that this all-pervasive something that we call "ether" is God. God is ether and ether is God!

This Is Not the God Jesus Revealed

Jesus revealed a loving, personal fatherly God. Every theological seminary, every pulpit, every Sunday School needs to put new emphasis on God—a real personal father, God. God is the great colossal fact of the universe. He should stand out as the center of our mental horizon. A great evangelistic pastor was approached by a sceptical college student and asked this question: "Doctor, is God real to you?" The great, honest, efficient evangelistic preacher replied: "Just as real as wife and children are." Let preachers and laymen cultivate the mystical sense and make God more and more real. This will be reëmphasizing a truth which Jesus emphasized and which needs new emphasis in our day.

2. The New Birth

Jesus incidentally taught some of the greatest truths of life when approached by persons. The approach or the question usually gave Him a chance to unfold some great truth. Nicodemus, a ruler of the Jews, came to Jesus by night. He was perhaps the highest person socially, ecclesiastically or politically that ever sought an

interview with Jesus during His earthly sojourn. The approach was probably formal and courteous such as one would expect of a man in high social position. Jesus was a gentleman and no doubt paid due attention to the etiquette of his day. Nicodemus said: "We know thou art a teacher come from God for no man can do these miracles which thou doest, except God be with him." Like a bolt out of the blue Jesus said: "Ye must be born again." Why this seeming abruptness? It was Jesus' best chance to say to the cleanest and most upright man that ever approached Him, that even the cleanest and most moral man must be born from above. How much we need a new emphasis here today! What are we saying today to the cleanest and most moral men in the community? We need a new emphasis on the primacy of the Christian experience.

John Wesley sought long and desperately for a religious experience. He needed a New Birth, good man and a preacher though he was. Paul sought and obtained the New Birth. The early Methodists sought and obtained definite religious experiences. Is it fair to adults or children to be brought into the Church without a religious experience? Our leaders in religious education are very careful to emphasize the fact that a child must have a definite religious experience. Let all pastors and Sunday School workers be careful to follow the wise advice of these leaders in this matter. Beware of offering salvation by education. Salvation by faith, and education for the development of Christian character is the plan emphasized by our best leadership in Christian education. Despite these leaders and the exhortations of our chief pastors, the bishops, it is nevertheless true

that many adults and children are being brought into the Church without a definite religious experience. We need to preach repentance, regeneration, witness of the Spirit, and a sinless life. Every member of the Church ought to have a Christian experience. Better if it can be a vital, glorious, ever-increasing Christian experience. Conscious salvation was at the very heart of the early Methodist preaching. The doctrine of divine assurance is one of the distinguishing doctrines of Methodism, a doctrine wholesome and full of comfort. Protestantism needs to put new emphasis on the New Birth, which among adults must be preceded by repentance and followed by a holy life. A child does not need the Pauline type of conversion but the Timothy type. Of course, the child after accepting Christ must be taught to live a holy life.

3. Oneness of His Followers

The seventeenth chapter of John's Gospel records some of the sublimest utterances that ever fell from the lips of the Son of God. The burden of this prayer is the oneness of His followers. One time He prays that His followers may be one as He and the Father are one. Again He prays that they may be one that the world may *believe* that the Father had sent Him. Jesus evidently regarded the unity of believers as the best argument for His divinity. Once more He prays that we may be one that the world may *know* that the Father hath sent Him. Finally this sublime prayer turns into a colloquy between Him and the Father and one feels almost like an eavesdropper as he listens to this sacred conversation. Was Jesus ever concerned about any-

thing else so much as about the oneness of those who bear His name? He was not anxious that His divinity be proven by prophecy or by His miracles, but He was profoundly concerned that the oneness of His followers might cause the world to believe—yea, to know—that the Father had sent Him. A unified christendom would afford an irrefutable argument for the divinity of Jesus. A divided Protestantism is our vulnerable point. He who fosters discord among the denominations is more hurtful to the Kingdom than an infidel. Denominational strife is the shame of Protestantism. What a pity that long ago we did not adopt the motto: "Unity in essentials, liberality in non-essentials, and in all things charity." We have wasted time and ammunition on each other that should have been spent on our common enemy—the devil.

It is not argued here that we should all be in one Church. One big, obese, degenerate Church has not been a blessing to any country thus far in human history. On the contrary, a curse. Some people seem to be temperamentally suited to an Episcopal form of Church government—the Latins are. Others seem to be temperamentally suited to the Presbyterian form of Church government—the Scots are. Others seem to be temperamentally suited to independent or congregational form of Church government—the Anglo Saxons are. Putting us all into one Church would not be an answer to this touching prayer of our Lord as recorded in the 17th chapter of John. Not all the Methodists in the same subdivision today are one in the sense for which Jesus prayed. Not all the Baptists in one division of Baptists are one in the sense for which Jesus

prayed. He prayed that we might be one as He and the Father are one—one in spirit, one in love, one in purpose.

There is no reason why a Methodist, a Presbyterian, and a Baptist could not be one in spirit, love and purpose and yet remain in their different branches of the Church. The fact of a multiplicity of denominations is not necessarily a curse. But denominational strife, animosity, and warfare are a curse. Intense denominational bitterness is amazing to non-Christian peoples. It shows a narrow mind and an undeveloped heart. It is no doubt most offensive to Him who offered the incomparable prayer found in the 17th chapter of John. Since Jesus showed so much concern about this, then the Churches and Church people, if they would be like Him, must reflect His mind, and be profoundly concerned about the oneness of believers. How much effort, how much prayer, how much concern does the average Protestant put into making all who bear the name of our Lord one—one in spirit, one in love, one in purpose?

Protestantism must be so unified that it can deliver itself on the world with one solid impact. There must be such coöperation, such correlation of forces, that there shall be no waste of energy, no duplication, and thus deliver the strength of the pack on the common enemy. If "one can chase a thousand and two put ten thousand to flight" what could a unified Protestantism do to bring this world to Christ? We need a leadership in the Protestant Churches big enough, broad enough, tall enough to mobilize all Protestants into one mighty army for the conquest of the world. Men of small caliber will

be disposed to magnify non-essentials to such an extent as to make this impossible. Rudyard Kipling was correct when he said that one of the greatest difficulties with the human mind is its inability to distinguish between essentials and non-essentials. If Protestant leadership had owned the ability to distinguish between essentials and non-essentials, Protestant history would have been vastly different from what it is. The question to the sectarian bigot is: "Did Christ put the emphasis where you are putting it?" Protestantism needs a baptism of unity, fraternity and coöperation! Shall the prayer of Jesus Christ be answered in our lives?

4. The Golden Rule

"Therefore, all things, whatsoever ye would that men should do to you, do ye even so to them, for this is the *law* and the prophets." Some have called this a chimerical dream. The average Christian regards it as a beautiful ideal. How many Christians take Jesus seriously and think it obligatory to try to apply it to their daily lives? Who gave the Churches authority to ignore what Jesus said in the *law?* It is most amazing how the Churches—all the Churches—have ignored Jesus in this law as though it were optional with a Church as to whether it obeyed Him. When this writer joined the Church no one intimated to him that he was joining a Golden-Rule society. Indeed, he did not join a Golden-Rule society, be it said to our shame, for there is no Golden-Rule Church among us. How many merchants have been taught to run their stores according to the Golden Rule? How many professional men—doctors, lawyers and preachers, carry on their profes-

sional work according to the Golden Rule? Think what a social and economic revolution the application of the Golden Rule would usher in! If all employees practiced the Golden Rule toward their employers, there could be no industrial problem, no strike, no labor riots. Jesus requires the employers and employees to do that, but they don't. Who absolved them? If the housewife treated the maid just as she would desire the maid to treat her were their positions reversed—if the maid treated the housewife just as she would like to be treated were the positions reversed—there would be most amicable relations between housewives and maids. If the white man treated the black man just as he would like to be treated were their positions reversed—there would be no race problems. Did a dispensation come down from heaven saying we could be absolved from obeying the Golden Rule? No, men found it too hard to obey. It is too expensive to live according to the Golden Rule. It is easy to profess religion, join the Church, quit all scandalous meanness, believe in old-time religion, believe the Bible from cover to cover, i.e., it is easy to say that we believe all this, but keeping the Golden Rule is exceedingly hard. If a man really believes the Bible, he must endeavor to keep the Golden Rule for it is taught in the Bible and made obligatory upon all Christians.

But mere credal requirements are no tests as to whether a man is a Christian. He can be loud in vapid affirmations as to his orthodoxy but long in ignoring the hard requirements laid down by the Lord Jesus. Many thousands of our members do not believe the Golden Rule practicable. The average busi-

ness man will say that business is business and that he cannot practice the Golden Rule and make a living. That has been exploded by Mr. Eagan and Mr. Nash and other business men who dared to take Jesus seriously and run business according to the Golden Rule. Some elect and select professional men have dared to take Jesus seriously and run their professional affairs according to the Golden Rule. It is practicable, workable and obligatory. To say or even think it impossible is insulting to Jesus. It makes our Lord a mere impractical dreamer—one ignorant of our common affairs. In this we have not followed cunningly devised fables nor the chimerical schemes of a wild dreamer, but the law of the omniscient Christ. We need a revival that will make bishops, connectional officers, presiding elders, pastors, college presidents, lay members and all who bear the name of our Lord, practice the Golden Rule.

How to Eliminate Hypocrites

If all Church members were required to practice the Golden Rule we would not be burdened with hypocrites in the Church. Hypocrites could not qualify. It is easy for them to qualify on credal requirements, but not on the ethics involved in obeying the Golden Rule. If we required what Jesus required and made the Golden Rule obligatory, there would not be a hypocrite in the Church. Keeping the Golden Rule is too expensive for the hypocrite. We are trustees of a glorious Gospel that requires all to keep the Golden Rule, but we have dared to lower the standard. Can we expect the presence and

power of Jesus Christ when we dare to lower the standard which He laid down? Can we? Do we?

5. The Law of Love

"But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master which is the great commandment in the law? Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." St. Matthew 22:34–40. Jesus says that to love God and act accordingly, to love our fellowmen and act accordingly is the rule of human conduct. "Love is the fulfilling of the law." "Love worketh no evil to his neighbor." There is no sin that a man can commit against God or his fellowmen that is not a violation of the law of love. If a man really loves God and acts accordingly, he cannot disobey God, be irreverent toward God, or do anything displeasing to God. Love will motivate him in doing the right things and restrain him from doing anything displeasing to God. If he loves his fellowman, and acts accordingly, he can do no wrong to him. There is not a wrong that one human can perpetrate against another that is not a violation of the law of love. Keeping the law of love would abolish all wrongs among the children of men.

Jesus came to abolish hatred, malice, revenge and all antagonistic attitudes among people. He came to sub-

stitute helpfulness for hindrance, coöperation for competition. Hatred has been the most expensive curse in human history. The fact that human beings have been in conflict and war from prehistoric times up to this hour is the saddest fact in human history. No mathematician can calculate the number of lives unnecessarily destroyed in war and the heartaches and heart-breaks incident to all these killings are immeasurable. The world could not contain the figures necessary to compute the millions of dollars worth of property unnecessarily destroyed in war and no one knows the hunger and starvation caused thereby. Even this day, the military budget of the United States, England, France, Japan and Italy would feed the hungry millions, clothe the unclothed millions, house the homeless millions, build a schoolhouse wherever one is needed throughout the world and pay a teacher for that school, build a church everywhere on earth a church house is needed and supply it with a preacher. All this could be done with the military budget of five great countries and then have money enough left to pay their part in policing properly the world in a coöperative way. Hatred, that which Jesus came to abolish, has been the blighting, withering curse that has left humanity unfed, unclothed, unhoused, uneducated and un-Christianized. Jesus came to abolish hatred with love. Have His followers put the emphasis on *Love?* The real test of being a Christian is—does one love God and love his fellowmen and act accordingly? Is love the motivating principle in his daily conduct? God is love. The essence of religion is love. Hatred is inimical to God. Hatred is worse than heresy. Paul saw the centrality of love in New

Testament ethics when he wrote the 13th chapter of I Corinthians. We are trustees of an evangel of love.

What a paradise this world would be if we practiced the law of love. There would be no economic difficulties, no social problems, *no wars. The law of love as taught by Jesus would abolish wars!* The pity is that we have wasted our time quibbling over non-essentials and missed the heart of the Gospel. If the so-called Christian nations practiced the law of love, there would be no foreign mission problem. The clamor from all the world would be—"Come over and help us." Law-of-love civilization, Golden-Rule civilization would so commend itself to the nations of the world that they would without question accept the Christian religion instanter. They are afraid of the diluted, denatured type we have offered them, but the real type—the law-of-love type—would readily and at once be accepted by all the nations of the world.

6. The Essential Missionary Character of His Church

After He had finished His teachings, had risen from the dead and was about to ascend to the Father, He called His disciples to him and gave them the program for His Church. He gave His Church one thing—only one—to do. That was to go into all the world and preach this Gospel to every creature, teaching them everything that He had taught His disciples. This is the one mission of the Church. It is the one great objective of all Christian endeavor. The Church has no business undertaking anything else. Every church house we build, every school, college or university we erect

and endow, every sermon we preach, every prayer we offer, every lesson we teach, every social service act we render—all that Christians can do—should have as its ultimate object the carrying out of the Great Commission Jesus gave to His followers—to go into all the world and preach the Gospel to every creature. If they had understood Him fully, it would not have been necessary to give this command. If they had understood all the implications of the Golden Rule and the Law of Love, they would have undertaken this Commission without a specific command. So with us today. The Golden Rule would impel us to try to lead our next door neighbor to Christ. The law of love would impel us to send this Gospel to the last man and woman on the face of the earth.

It was not a superfluous command, however, because the disciples were so slow to comprehend the deep significance of His teachings. We today are even more stupid. Many people today do not see the implications of the Golden Rule and the Law of Love as applied to soul winning at home and to foreign missions. Everyone who really understands the Golden Rule must know that the non-Christians have a claim on him. Were he a non-Christian would he not want his Christian brothers to bring him to Christ? Can a man really love his fellowmen and consent that they shall live and die without knowing Christ? This author and others who have in some measure apprehended and comprehended the Golden Rule and the Law of Love, would be just as ardently enthusiastic for missions as they now are had Jesus not given us the Great Commission. It is clearly implied in the Golden Rule and in the Law

of Love. But fearful lest someone should fail to understand, Jesus outlined the policy so plainly that a wayfaring man, even a very ordinary Methodist, need not fail to see the purpose of the Church. Missions is not one of the interests of the Church. It is in no sense a department. It is the one objective of the whole Church. Everything else takes value accordingly as it helps in this one objective of the Church.

The Sunday School is exceedingly important because it prepares the on-coming generation to carry on this work better than the out-going generation has done. The Church schools, colleges and universities are important because it is in these that our leaders for this program at home and abroad are trained. Great Church buildings are necessary in so far as they can be made factors in carrying out this world program. Great revivals are needed to seek the lost that they in turn may help others to Christ and thereby make their lives a contribution toward carrying out the program of Jesus Christ. The missionary motive should be dominant in every act, word and deed of the Church. In calling men to repentance, the call should not be so much an invitation to go to heaven as an appeal to enlist in the army of the Lord to carry out the program of Jesus. The Church is not "the Ark of Safety" to carry men home to heaven. It is an organized force to preach the Gospel to every creature. The great revival for which we are so devoutly praying should sound the missionary note in every song, prayer and sermon. What a great evangel we have!

A revival brought about by a new emphasis on these six truths—(1) The Preëminence of God—(2) The new

birth—(3) Oneness of believers—(4) The Golden Rule —(5) The Law of Love—(6) The missionary program of the Church—a revival brought about by a reëmphasis on these six fundamental truths so much emphasized by Jesus would be a genuine New Testament revival. It will not be temporary or spasmodic, but constructive and abiding. This is the revival that Protestantism needs. Will our Church, which has not always been slow in leadership, dare to lead out on these lines? These great truths were to the fore in the regional evangelistic conventions held by the Bishops in St. Louis, Dallas, Birmingham, Richmond and Los Angeles, under the direction of the Secretary of the Home Mission Department of our Board of Missions. A revival on this plane will give us a new Methodism. It will produce a type of Christian living that will commend Christianity to all the world. That we may have such a revival, and that it may begin in our hearts here and now, let us devoutly pray.

Watchman, What of the Night?

Prophets and seers tell us that we are on the verge of a great religious awakening. Let us hope and pray that it may come speedily—even now, even so, come Lord Jesus.

SUGGESTED QUESTIONS

Chapter Four

1—Why do Protestant Churches send missionaries to Roman Catholic countries?

2—Can a Sacramentarian Church adequately represent Jesus Christ?

3—Are the conventional standards in Protestant Churches in keeping with what Jesus emphasized?
4—How have the historic revivals been brought about? Discuss them.
5—Name six of the great fundamental truths emphasized by Jesus that the author thinks should be emphasized in our revival.
6—Are the Golden Rule and the Law of Love possible, practicable, and feasible in such a world as this?
7—Discuss the advantages and possibilities of a society in which the Golden Rule and the Law of Love obtained.
8—Are the ethical standards laid down by Jesus duly emphasized in pulpit and in practice among preachers and laymen?
9—Discuss the supreme aim of the Church.
10—To what extent should the religion of any country be held responsible for the type of civilization that is to be found there?

CHAPTER FIVE

PERSONAL EVANGELISM

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WE come now to discuss the work of one individual for another in Christian service. In this chapter we have no reference to public preaching to the congregation, but the work of personal evangelism. Vocational evangelists, pastor-evangelists and laymen who hold protracted meetings, address men and women in mass and a vast amount of good is done. This has its place, an indispensable place, and God has mightily blessed the preaching of the Word to great congregations. This is one of the most effective methods of bringing men to Christ. It was ordained of God and has had the manifest token of His approval. But it is not the only method of reaching lost humanity and bringing souls to Christ.

Personal Approach

Another great and effectual method of bringing people to Christ is by the personal approach of one individual to another. We are not contrasting this method with the mass method or discussing which is the better method or comparing their respective values. It would not be profitable to argue which is better for the body, water or food. All the doctors, yes, all the people, would say that both are necessary to the life of the body. So

it is not necessary nor wise to waste time discussing which is the better method of soul-winning—personal or public mass approach—for both are indispensable. All great soul-winners use both.

Jesus a Model Personal Worker

Jesus was a preacher. "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke IV: 18, 19. Multitudes thronged Him and He preached to the masses and the record says "the common people heard Him gladly." But Jesus never allowed the time and effort of great public deliverances to exhaust Him so that He had no time to deal with the individual soul. The great pulpiteer who pours himself so unreservedly into preaching a great sermon that he cannot deal with persons one by one had better re-study the methods of our Lord. Some of the greatest deliverances that ever fell from the lips of the Son of God were addressed to one individual. He did not save Himself for the great congregations and great occasions where He might sweep the multitudes with His eloquence and get the plaudits of the crowd, but He dealt patiently and tactfully with the individual soul that came to Him for help. A study of these cases will show His skill in personal work.

Jesus and the Lewd Woman

Here is a case attended by more embarrassments than

any other in the life of Jesus. She was a woman, a Samaritan, and an adulterous woman. Jews had no dealings with the Samaritans and race prejudice of the worst type had to be overcome. It was not conventionally proper for a man to approach any woman in public, much less a woman of this sort. She was a notorious character whose consecutive polyandry finally had turned into living with men regardless of the marriage ceremony. To speak to such a woman meant to becloud one's reputation and have the motives impugned. Jesus dared to break over all the handicaps and save this woman.

The Psychology of Asking a Favor

It is a psychological fact that he who does you a favor will love you and he who does you a wrong will hate you. When Jesus asked this woman for a drink of water He laid the foundation for her affections. (Here is a lesson worth while for all public servants, especially preachers.) Had He begun with a rebuke, or a condescending ministry, He would never have reached this abandoned woman. Jesus knew how to win her good will. She trumps up a mooted question but Jesus would not be side-tracked. Never allow the person approached to inveigle you into a discussion of mooted questions such as modernism or fundamentalism, who Melchizedek was or what is the proper mode of baptism. He adroitly says—"If you only knew who it is that is talking to you, you would ask Him for living water." This was a double appeal—to curiosity and self-interest. Self-interest rushed to the fore and she said: "Give me this water that I thirst not neither have to come here to draw."

Now comes the crisis. Jesus, in accord with the custom that it would be more proper to continue this conversation with her in the presence of her husband, suggests that she call her husband. She confesses that she has no husband and Jesus for the first time reveals to her something of His supernatural power. Then she thinks of the Messiah and remarks that when He comes He will teach us all things. Now was His opportunity to tell her that He who spoke to her was the Messiah. Jesus approached a lost woman so tactfully that He sent her away a soul-winner for she went and told what a Saviour she had found and the town came out to hear Him. Neither He nor anyone else would likely have reached this case in a public congregation. She would not likely have gone to the public congregation and had she gone it would have been a delicate case to handle in a great congregation.

Jesus Deals with a Higher-up

Nicodemus, the ruler of the Jews, came to Jesus by night. Nicodemus was well born, well educated, possessed a clean life and an unblemished reputation. He held a high position in his church. There is no position in our modern democracies that corresponds to the place he held. If Church and State were combined and one could be a Bishop and a member of the Supreme Court or of the President's cabinet, he would approximate the standing of this distinguished man that came to Jesus. Why he came to Jesus and why he came by night are matters of speculation. We know only how Jesus dealt with him. With seeming abruptness Jesus obtruded upon the thinking of this distinguished guest the neces-

sity for the New Birth. After answering the questions which naturally arose in the mind of this great man, Jesus led on to the greatest truths of redemption. "And as Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up." (Explaining no doubt to Nicodemus the necessity of His death.) Then He unfolds the doctrine of salvation by faith: "That whosoever believeth on Him should not perish but have everlasting life." Then followed the mountain-peak verse of the New Testament: "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." Here to one person Jesus unfolded the greatest, most fundamental teachings in our holy religion. Jesus was bold enough to tell him frankly that his correct morals and faultless life could not save him and then proceeded to preach the greatest sermon that was ever *coined* in human language. Nicodemus could never have been reached in a public congregation, but face to face with Jesus he was taught the great facts that are saving the world. Jesus was an expert personal worker, a personal worker—par excellence. See how effectually he dealt with these two extremes of society.

An Easy Convert

Nathanael was a countryman,—a rustic, a mystic, and a student of the prophets. This unsophisticated countryman was brought to Christ by Phillip. When Jesus saw Nathanael coming, He said: "Behold a Jew indeed in whom is no guile." This exclamation that a Jew could be found who is guileless has some humor in it.

Nathanael, this honest Jew, was surprised that Jesus knew him, and asked him whence he knew him. Jesus told him that he saw him under the fig tree (no doubt a trysting place where this man was accustomed to commune with God). At once Nathanael made a profession of faith in Jesus. He said: "Rabbi, thou art the Son of God." Jesus expressed some surprise that Nathanael should believe so readily and told him he had greater evidence than this.

It would be interesting to study Jesus' dealings with the rich young ruler for it reveals His skill in dealing with a hopeless case. Likewise it would be interesting to study His method in the case of the thief on the cross. Here is Jesus faced with a case of death-bed repentance. Suffice to say that Jesus day by day dealt with single persons, dealt with them with infinite patience and skill. He is the model personal worker. To be successful we must follow His methods.

Some Observations on Jesus the Personal Worker

He was tactful. He found the point of contact. He began with known elementary, obvious truths and led up to higher unknown truths. This is the fundamental tenet of pedagogy today. His ultimate objective in every case was to lead the person to a personal faith in Him and an unreserved committal of his life to Christ. These are lessons which all personal workers would do well to study.

Personal Work in the Early Church

We have an interesting cross section of primitive church history in the first chapter of John. John the

Baptist led John, the writer of the Gospel, and Andrew to Christ. Andrew went out and brought his brother Peter to Christ. In all probability John, the modest John, the writer of the Gospel, went out and got his brother James, and brought him to Christ, but, modestly, John refrains from mentioning it in the record. Jesus went out and found Phillip. Phillip went out and brought Nathanael to Christ. Thus the original Christian Church began its career. Each one on being led to Christ, went forth and brought another one to Him.

Protestantism a Preachers' Church

The early Church was not priest-ridden. But when the unholy alliance was formed with the State and the keys of the kingdom were turned over to the priests, the Church became more and more a Church of the priests. In the Reformation we broke away in part from the Romish corruptions and perversions but we did not break far enough to restore the laity to its proper New Testament place. The early Church never thought of relegating soul-winning to the ministry. They had no monopoly of this good work. Each layman who found Christ was expected to go out and find others and bring them to Him. Then these would find others. Thus the Church increased by geometric progression. Now that we are re-studying the work of the Church and trying to reproduce the New Testament Church, it is high time that the laity were being trained to take a much larger place in soul-winning.

The Success of the Primitive Church

It is no wonder that the New Testament Church was

so invincible and spread with such incredible rapidity. If each member of the Church brought in only one new recruit a year, the Church would double its membership annually. The number that die and drop out for other reasons could be balanced by the number that the pastor would, by public preaching and personal work, bring into the Church. In other words, it was probable that each member brought in more than one per year and the early Church more than doubled its membership annually. If the Methodist Episcopal Church, South, could be brought up to that standard (and it is not an impossible standard), we would increase at the rate of more than two and a half million per annum.

Modern Notable Personal Workers

Anyone who has read John Wesley's diary knows what a vast amount of time he spent dealing with personal cases. Traveler, author, scholar, preacher as he was, he was also a great personal worker. No one could estimate the number who were led to Christ by Wesley in his personal work. He did not have a "mourners' bench" nor an "altar service" but he followed up his preaching by personal service. In the last days of Clay Trumbull's life someone asked him which phase of his work for God and humanity he prized most. He thought of his more than thirty books, the unnumbered articles in the *Sunday School Times* and other papers that had been read by millions, the sermons he had preached all over the English-speaking world, and his work for individuals. He answered that the phase of his work that he most highly prized and which then gave him most comfort was the work he had done with one person at

a time. Those familiar with his great life remember that he led men to Christ on the train, in depots, at hotels, or wherever he could find a receptive Soul.

Mr. Moody was the greatest evangelist of his day. He delighted to preach to great congregations. But he prized the work of the "inquiry room" above the public sermon. He often shortened the sermon that he might have more time for dealing with the individuals whom he expected to meet in the inquiry room. Here he was at his best and a great throng that no man can number was brought into a conscious religious experience by his work for them in the inquiry room. Our Church has never produced a better personal worker than our sainted Lambuth. Clay Trumbull, at his best, never surpassed Bishop Lambuth as a personal worker. In season, out of season, at all times, in all places, he sought to save men. Many cab drivers, porters, waiters heard from him the story of Jesus and were brought to accept Christ. Casual meetings on trains were turned into golden opportunities to save lost men. Men in all walks of life heard from him of the love of God and were exhorted to look to Jesus for salvation. Such a quartette of eminent soul-winners ought to inspire every preacher to go and do likewise—Wesley, Trumbull, Moody, Lambuth.

Pastors Should Give Time to Personal Work

It does not take a careful observer to see that our pastors are not giving adequate time and attention to personal work. The pastor is supposed to be a very busy man, but much of the time given to non-essentials could be given to helping men individually to Christ.

Each pastor should carry in a book names of men for whom he is praying and working. He should be on the alert for personal contacts that might help to that end. He should study each case with great care and plan the most tactful approach to each person. In time of sorrow he will find some very receptive.

Illustrations in Business Life

Great railroad corporations lay plans to bring one important personage over their lines. Great retail stores angle skillfully for a certain customer. Politicians spend sleepless nights working out plans to get the support of certain persons. Aspiring young people exert themselves to get the backing of certain persons to help them to a career. Should not a preacher take as much pains and use as much brains to get an individual to Christ and the Church? If the sportsman will plan with all possible skill to catch a certain fish, a huntsman plan for weeks to get a certain deer, should not a huntsman for souls exercise more care and concern to reach certain persons? If the doctor is willing to exhaust all his strength, physical and mental, to save the life of a patient, should not the physician of souls labor much harder day and night with tears, to save the soul from endless death? If the lawyer spends weeks of unceasing toil to protect the interests of his client and keep him from suffering loss in material matters, should not the preacher give more intensive labor to keep the devil from getting the advantage of one of his spiritual clients?

"He Is Idle Who Could Be Better Employed"

Modern life makes many demands upon a preacher,

many of which are non-essential and trivial. He can afford to leave off many of these useless time-killing affairs and give that time to winning men one by one for the Kingdom. He is a wise pastor who knows how to use his time.

The Greatest Unused Asset

The greatest unused asset in the evangelistic work of the Church is the laymen. Of the two and a half million laymen in our Church, not one-half million are doing anything directly in the way of personal work to save lost people. We have more than two million who are taking no active part in evangelization. If this more than two million could be enlisted and trained and the less than half a million that do a little could be better trained, a new day for soul-winning would dawn in the Southern Methodist Church. How to enlist and train this vast unused army is a matter of great importance.

Sell the Idea of Individual Responsibility

Most of our members think it is the duty of the preacher to win people for Christ but it does not occur to them that they also have a responsibility in this matter. If we could impress each member that he has a grave responsibility and touch the conscience to such an extent that he would begin to say "What can I do?" the opportunity would be ours. If we could somehow get church members to feel that if their neighbors are lost they also to some extent may be held accountable, that they are their brother's keeper, that their skirts are not clear until they shall have done all

within their power, then we would have laid the foundation for a movement that would enlist the whole Church in personal evangelism.

Let Pastors Make a Confession

I have been a pastor twenty-five years. I have held my own meetings in the main and have been supposed to be "an evangelistic pastor." I have preached much on personal evangelism and have taught schools of evangelism in my own churches. Nevertheless, I have never had the definite conviction until recently that it is the imperative duty of each pastor to try to enlist and train *every member* of his church in personal evangelism. I make this confession for myself and for many of my brethren in the pastorate. We have been satisfied in the past if we had a good revival and received a goodly number into the Church on profession of faith. Let no pastor be satisfied until he shall have done his best to enlist and train every member of his church in personal evangelism.

Let the Laymen Confess

Since this is a time for confessions, let the laymen confess that they have not always understood that they were expected to be active in soul-winning. Let them confess that they have never made direct and personal efforts to win their friends for the Church. There are more than two millions who ought to go down on their knees in humble confession to God that they have been inactive, and so far as personal evangelism is concerned, useless members. Only a minority of our members are contributing money to the Church but a smaller minority

yet are personal workers striving to reach the unreached in the community. More than ninety percent of our laity ought to join in this confession. Not more than ten percent are really active in personal evangelism. If that ninety percent would confess, rededicate themselves and say to the pastor—"Train me for personal work," two millions of Southern Methodists in training for soul-winning would be a sight that angels would rejoice at and personal evangelism would soon begin on earth that would amaze the world and strike despair to the hosts of hell. That such may be the case is the purpose of this chapter.

The Natural Impulse of a Soul

The natural impulse of a soul made right with God is to help some friend into the same experience. This was the writer's first impulse when the peace of God came into his heart. He did not register it because it was not the fashion. Only a few of the oldest and leading members ever tried to get others to be saved. He felt that he would attract attention if he made the effort that his impulses were moving him to make and since no one else was doing anything, he suppressed this holy impulse to do personal work. Suppose he had been born spiritually in a church where it was the fashion for all the members to do personal work? He would have made the start the first day of his religious life in personal work and there would not have been that period of inactivity that so endangered his religious life. His experience is not different from thousands of others. All young converts should see a church whose members are active soul-winners and they would naturally go

directly into active work because of the impulse that is there and the encouragement that such a custom would afford them at that time. Young converts fix their standards of living and working by the standards that obtain in the church in which they receive their spiritual birth. What a grave responsibility rests upon every church! What standard is your church following?

Saved to Serve, Not To Be Served

Jesus came not to be ministered to, but to minister. He saves us and sends us out not to be served but to serve. It is not the purpose of the Church to go forth and offer free salvation to men but to go out to enlist men in the army of the Lord. We have too much dead weight in the Church. Paul says: "I myself never hung as dead weight on you." This is Weymouth's translation of what is translated in our authorized version as "I myself was never burdensome to you." There are more than two million people in the Church today who could not say that. We have too many liabilities and too few assets. Every man joining the Church becomes at once an asset or a liability. If every member could be taught on being brought into the Church that he is to be an asset, the situation would be vastly different from our present one. We need men's money enough, but we need their personal service for lost humanity, much more. We need a more heroic type of members, a more militant type, a type that puts on the armor to fight all the evils that are damning humanity, a courage that will not tremble in the face of any foe, a bravery that will "fight till the last armed foe expires." It is a pity that we have taken into the Church so much of the weak,

namby-pamby element which came into the Church to be served. We must feed them on soothing syrup and nurse them into the Kingdom. Men who join the Church to get a free pass into the New Jerusalem will always be a liability. Those who enlist as soldiers to fight for righteousness and truth on earth can be counted on in the stress and strain of life to do the heroic. A half million members who came into the Church to serve would be a better asset than several millions who came in to be served. Service motivated by love is the desideratum.

A Serious Question Raised

Can a man maintain a vital and vitalizing experience and remain inactive? Is salvation something that can be experienced and stored away and kept intact when no conscious effort is being made to save other people? Jesus said something startling here. "Every branch in me that beareth not fruit he taketh away." . . . "And men gather them and cast them into the fire and they are burned." Jesus had just said that He is the Vine and we are the branches. A fruitless Christian is to be cut off, put in the bundle with other fruitless Christians, and burned according to the plain teaching of Jesus. Either this is true or Jesus made a misleading statement. The latter is unthinkable. Inactive Christians will fall from grace and be lost. This has happened a million times. Christians must be active to save their own souls. To be inactive is to imperil their title to a mansion in the skies. If a man is saved to serve and he will not serve, he loses his salvation. The price of maintaining a vital and vitalizing experience is activity

in soul-winning. Let every layman read, ponder, pray and then go in search of those who know not Christ.

The Best Service

To feed the hungry, to clothe the naked, house the homeless, educate the ignorant, make unwholesome sections sanitary, provide asylums for the unfortunate—these and numberless other works can be done which are humane, altruistic, beneficent and benevolent. Blessed is he who can do these things. Happy is he who can endow a college, or support an eleemosynary institution. Not many of us can do these things requiring such vast outlays of money. But we can do something better. The largest service one human being can render another is to lead him to Christ. To bring a person from darkness to light, from death to life, from the dominion of sin into the Kingdom of God, is by all odds, infinitely better than anything else that one person can do for another. This inestimable privilege is not confined to the few—the rich, the scholars, the cultured—but is the privilege of all, high or low, rich or poor, learned or unlearned. Let no man weep and pine because he cannot do what Rockefeller can do but let him open his eyes and see the fields white unto the harvest, thrust in his sickle and labor for the eternities. He can do a work that will be seen and felt ten million years from now.

The Greatest Reflex Joy

There is a reflex joy that comes from every kind of unselfish service. Unselfish service is like the quality of mercy that Shakespeare speaks of, "it blesses him who

gives as well as him who takes." Perhaps the deepest joy this side of heaven comes to the man who brings a friend to Christ. A pastor who has organized his Church for personal work asked a man of wealth to see another wealthy man to influence him to accept Christ. The multi-millionaire demurred. He offered to put on another assistant pastor at his own expense but insisted that he could not do personal work. It was not in his line. The wise pastor would not be put off. He insisted that the man approach the man assigned to him. Finally the capitalist agreed to try it. He did it. The other capitalist capitulated. He surrendered and joined the Church. The first capitalist came to the pastor to report the result of the interview and he was so happy that he forgot everything else and poured out his soul in joy to the pastor. Never had he made a big business deal that brought him the solid, lasting joy that this personal work did. A man does not need to be a millionaire to get joy out of personal work. The humblest member, the youngest member, the poorest member, can get the joy that is unspeakable and full of glory in his soul if he will bring someone to Jesus. This is the infallible recipe for full joy.

Exhortation Must Be Definite

A pastor is not wise who abuses his people for not doing personal work simply because he has merely exhorted them to do it. Our untrained constituency needs help in getting started in this good work. The pastor should make the plans so simple and so workable that his people will be willing to try it.

Preparation for the Annual Revival

By all means a survey should be made in every case before the meeting begins. The pastor should prepare cards and organize committees on survey and have a careful survey made some weeks before the meeting opens. This will engage a large number of laymen. He should ascertain at least three things. 1. The number of unidentified Methodists there are in that community that should be members of his Church. (By unidentified Methodists we mean Methodists living in his community whose membership is elsewhere.) 2. Those who are not Christians but prefer the Methodist Church and would join that Church if they were Christians. 3. Non-Christian people who have no Church choice. Before the meeting begins the pastor and his committees should know how many unidentified Methodists they can expect to reach in the meeting, i.e., get them to transfer their membership to the local Church. This is very important. We lose thousands of people annually who move into new communities and never identify themselves with the local Church and the Church they left finally drops their names. The writer once made a survey and found six hundred unidentified Methodists that should be members of his Church. The committee in charge of the survey should also know just how many unconverted people there are who prefer that Church. Also now how many persons there are in the community who are not Christians and who have no Church preference. Thus a Church can measure its responsibility and its opportunity.

Following Up the Survey

Having ascertained these facts, it is now important that each case be handled individually. The pastor should appoint a large evangelistic committee. This committee should be different from his survey committee since he should enlist as many of the members as possible on some committee. For the first week of the meeting, he will have his evangelistic committees working with the unidentified Methodists. He will probably divide his large evangelistic committee into teams of five each with a captain over each four. He will assign names of the unidentified Methodists to these different teams with instructions that each person be visited and invited to move his membership into the local church. Every night after the services during the first week he should hold after-services with these committees or teams and get reports. If the teams report any names who desire to move their membership, the pastor will secure their Church certificates as soon as possible. By Friday night these teams should have exhausted the unidentified list. It is well to set Friday night as the time for all the unidentified Methodists to be present and have their membership announced.

If the pastor turns over to the captains of these several teams certain names and the captain in turn assigns these persons to certain persons on his team, the personal work will be done. If it is done, the captain and the pastor must know it so that if he is not going to do it, it may be assigned to someone else. Assigning definite responsibility gets results. A vast majority of those assigned to work in this way will make an effort

to do it. When the list of unidentified Methodists has been duly worked and all brought into the Church that can be, then the next two lists should be taken up and worked in the same manner. (In the case referred to above where six hundred unidentified Methodists were discovered, a careful, painstaking plan resulted in getting two hundred of these into the Church in that meeting. This looked like a large ingathering but we failed on four hundred of them.)

Working With Unconverted People

When the pastor begins sending out his teams to work for the unconverted he should have given the teams some careful instruction as to the method of approaching the unconverted. But if he assigns certain persons to the members of the several teams he will get good results. People who will not work under a wholesale command to go out and do personal work, will visit a friend and talk over this matter privately and God often blesses this effort in the conversion of a soul. The teams should be kept at work and meet every night after the services to get reports and hearten the workers. Never let a meeting close until both pastor and committees have done their best to reach every person discovered in the survey. If the first person assigned cannot reach the case, assign it to another and to another until all possible means have been exhausted.

More Personal Work

We will assume that the meeting has closed and that it was a successful meeting. You now have in your church a number of young converts, babes in Christ.

Your responsibility has just begun. Personal evangelism must go on. Every one of these new members should be assigned to a "big brother," or a "sister beloved" who will assume the responsibility for helping the new member to become assimilated and enlisted in the work of the Church.

Three Important Divisions in the Annual Revival

Preparation, the conduct of the meeting, including preaching and personal work, and the following-up. These three and not the least of these three is the last. To conserve the results is quite as important as getting results. Results achieved and lost are no permanent contribution to the Kingdom. Hence the importance of training the laity to help conserve the results as indicated above.

Personal Evangelism Through the Year

Personal evangelism must not be intermittent, remittent or spasmodic, but persistent, perennial, everlasting. All through the year—in the Sunday School, in the League and in the Missionary Society—in the whole Church—every member should be instant in season, out of season, alert for opportunities for helping people to Christ. Let no pastor be satisfied with his church until all are trying to be soul-winning members. Let no member be satisfied with his spiritual status until he is actively engaged in winning souls for Jesus Christ.

A New Day for Personal Evangelism

It is the purpose of this book and the desire of the Board of Missions that this year shall mark the dawn

of a new era of personal evangelism in our Church. It is hoped that each pastor will begin this year to train his members in personal evangelism. These two millions of inactive members should be taught personal evangelism. These "Lily Methodists," who toil not neither do they spin, yet expect some day to be gathered into the haven of rest, should be changed into a mighty army fighting for the redemption of the world.

Let every pastor conduct a class on Evangelism. The writer taught schools on evangelism in his last pastoral charges. We are living in an age when everybody wants to go to school. A live pastor can select some good small book on evangelism as a text, run a school for one week, and give his own certificate, duly signed, to all who take the course. The last class taught in his last pastorate had forty-eight members who took the course and received certificates. (The pastor makes his own form of certificate. It should be neat and attractive.)

The Project Method

Even while the school is running, cases might be selected and the workers sent out. All this should be done in strict confidence. The persons dealt with would not care to have their names mentioned in the class. But if a few typical cases could be reached, it would not only be saving souls, but demonstrating to a class how this work can be done.

Present-day Approach to Non-Church Members

In former days an approach to the sinner (?) was to show him what a sinner he was and point out a yawning hell as the inevitable sequence of his sinful life. This

method is not the best approach for men outside the Church today. Every age must study the avenues open to the human heart in that age. What is the best approach for this day?

A Definition of Saved and Lost

We no longer think of a man as lost because he is grossly immoral nor saved because he is inoffensive. The saved man is the man who is identified with the program of Jesus. The only worth-while program ever offered this world was given by Jesus Christ. It has in it all that the soul needs for time and eternity. Our business is to enlist men in this program of Jesus. Commit men to Him and His program. We are not to ask them to "quit their meanness," to join our Church, but to commit themselves to Jesus Christ and His full program. This brings salvation to the man and enlists him in a worth-while service.

Men are lost not because they are immoral or heretical, but because they will not commit themselves to Him who came to give them life. Men who do not give themselves to Him are lost to all that is good in this life and in the life to come. We do not have to use the words "repent," "regeneration," "witness of the Spirit." These are good terms and may be used when needed, but it is precisely the same to approach a man and ask him if he is willing to commit himself to Christ and the full program of Christ. Say nothing about creeds or orthodoxy. One can, if desired, avoid credal terms altogether. Every right thinking man knows he ought to be dedicated to the program of Jesus. He may have objections to this, that or the other, but not

to Christ and His program. Ignore all else and press the matter of personal committal to Christ. If he really commits himself to Christ and Christ's program, he will get all the repentance, faith, regeneration and witness of the Spirit that our fathers got at the "mourners' bench."

Effective and Permanent

Men and women brought into the Church under an appeal of this sort will more likely stand true than those brought in under great emotion in crowd psychology. Such an appeal will attract thousands of men who could never be reached in an appeal couched in the terminology of the last century. Let non-essentials take care of themselves. Send your workers out to ascertain the attitude of every person toward Jesus Christ. He who is not for Christ is against Him, and if against Him, is lost. He who is for Christ must commit himself to the program of Jesus. This means whole-hearted service for the salvation of the world.

SUGGESTED QUESTIONS

Chapter Five

1—Discuss the importance of personal evangelism.
2—Discuss the various methods of personal work used by Jesus.
3—Show how personal work was done in the New Testament Church.
4—Is personal work incumbent on all Christians?
5—What is the natural impulse of one who really knows Christ as Personal Saviour?

6—How may a sense of individual responsibility be developed among the laity?

7—Name several reasons why every Christian should be a soul-winner.

8—Discuss the ways in which the pastor should use his laymen and women in the annual revival campaign.

9—What is meant by a Religious census, and why is it an essential step preparatory to a Revival.

10—Discuss the importance of conserving the results of the Revival.

CHAPTER SIX

EVANGELISM IN THE SUNDAY SCHOOL AND IN THE HOME

CHAPTER SIX

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PART I

EVANGELISM IN THE SUNDAY SCHOOL

The Sunday School a Field and a Force

THE Sunday School is by far our most fruitful field for evangelism and the Sunday School workers constitute our most efficient force. Most of those coming into the Church from year to year on profession of faith come through the Sunday School and the young converts get their best training from the Sunday School workers. The Board of Missions is intensely concerned about the evangelistic spirit and methods in the Sunday School, since the law of the Church requires the Board of Missions to "aid the evangelistic work of the Church in all its departments" including, of course, the Sunday School.

The Sunday School Board has a great and constructive program of evangelism which the Sunday School forces are urged to follow. The suggestions herein are in no sense offered as a substitute but as a supplement to the Sunday School Board's plan. The writer has had twenty-five years' experience in painstaking Sunday

School evangelism. He submits here some of the results of these experiences with the hope that they will in some way aid the Sunday School workers to do more efficient evangelistic service in their schools. These are not theoretical suggestions that he offers but plans emerging from empirical knowledge. If this chapter in any way helps and heartens the Sunday School people to maintain the spirit of evangelism in the Sunday Schools, the author will be happy.

Increased Efficiency Gratifying

No other department of the Church has increased in efficiency during the last ten years as has the Sunday School. Methods that were in vogue ten years ago have been discarded as effete and out of date, all unscientific methods are being thrown on the junk pile of out-worn incumbrances, and up-to-date pedagogy and psychology have been brought into requisition. Church architecture has been revolutionized in the attempt to provide adequate physical facilities for an educational program in the local church. Vast improvements have been made in the keeping of records, and in the quality of the literature as the Church finds itself today grappling with the momentous problem of giving religious education to the on-coming generation. Much of the best brains of the Christian world has been given to developing a program of religious education that is able to meet the needs of the time.

The pastors or the superintendents who have not kept up with this rapid development will have to bestir themselves or retire from Sunday School work. It is not fair to the youth of today to have to suffer from antiquated

and obsolete methods and miss the improved methods which others enjoy, because forsooth his pastor or his superintendent is not in sympathy with "all these new-fangled notions." The pastor who is not alert to these rapid changes is headed toward superannuation regardless of what the calendar says, and the superintendent who will not adopt modern methods in his Sunday School is badly in need of a successor.

The Supreme Duty of Each Generation

The greatest task of each generation is to prepare the on-coming generation for larger and better service than the out-going generation has been able to render. If this generation trains the on-coming generation for better service than we have rendered, the world grows better, despite the croaking of the pestiferous pessimists. If we do not fit them to render better service than we have rendered, the world grows worse despite the vapid affirmations of the blind optimist. If professional agencies are more proficient than formerly, increased efficiency will be seen in the professions. If we do not give better professional training than the former generation, there will inevitably be less efficiency among professional people. Likewise if the agencies for training Christians are more effective than formerly there will be increased efficiency in Christian service. If they are less efficient it naturally follows that there will be less efficiency in Christian service.

Jesus Put Emphasis on the Child

"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And

Jesus called a little child unto Him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea." Matt. 18: 1–6. "Then were there brought unto him little children, that He should put His hands on them, and pray; and the disciples rebuked them. But Jesus said, Suffer little children and forbid them not to come unto me; for of such is the kingdom of heaven. And He laid His hands on them and departed thence." Matt. 19: 13–15. "And he came to Capernaum, and being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace; for by the way they had disputed among themselves who should be the greatest. And He sat down, and called the twelve, and said unto them, If any man desire to be first, the same shall be last of all, and servant of all. And He took a child, and set him in the midst of them; and when he had taken him in His arms, He said unto them, Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me." Mark 9: 33–37.

It was no doubt a great surprise to the church leaders in His day to hear Him make such declarations about the child. Up to that time the child had received but

little recognition. None of the ancient civilizations discovered the value of the child. The Greeks, Romans, Hebrews and Chinese in ancient days had small conception as to the importance of the child. Jesus discovered and properly evaluated the child. He gave the child the primacy in the program of the Church. He put the child in His kingdom. Like the dull people of olden times, we too are often so stupid that it is hard for us to realize that the child is the most important person in the community or in the Church. Many of us who are committed to it in theory have not registered it in practice. With all the desirable changes in Church architecture, we have not yet built our houses so that they say to the on-looker, "We put the child first in our plane." When the meaning of Jesus' words fully dawns upon us, Churches will be so built that they will say, "You see we were built primarily for the children." That good day has not yet arrived, but it is coming rapidly as we strive to realize Jesus' valuation of the child.

The Objective of the Sunday School

The objective of the Sunday School is to "lead each pupil to a knowledge of God's will and an acceptance of Jesus Christ as personal Saviour and Lord, and to develop a Christian character which is expressed through worship, right living and efficient service." This goal must never be lost sight of. It must be the polar star of all our endeavors. We want good architecture simply because good physical equipment will help to this end. We want the best of literature because it is needed in the realization of our ideal. We must have well-kept records, faithful attendance and good lessons, for with-

out these no one will be trained for efficient Christian service. We want the best of pedagogy and all the help that modern psychology can give to help us accomplish the most important task of this generation. Neither public school, college nor university has such an immensely important work as has the Sunday School. Efficiency in the Sunday School means more than efficiency in any other school and inefficiency in the Sunday School is deplorable beyond expression. If we must have inefficient teachers, let them be elsewhere—not in the Sunday School.

How to Make This Conception Universal

This conception of the Sunday School must be that of all Sunday School workers, pastors, superintendents, officers, teachers, parents and pupils. Here, as elsewhere, the pastor is the key man. If he is not thoroughly committed to this conception, it will never pervade the school and the church. The leadership has wisely spared no pains to bring to the pastor these up-to-date conceptions of their work in the Sunday School. Thousands of pastors are profoundly interested and are making an honest effort to fit themselves for the pastor's part in this new program of the Church. The number of credits they get in the Standard Training School and the time and money they spend in attending the Leadership Schools, are evidence of a genuine interest on the part of the pastors to find their places and do their part in this, the greatest work of the Church. Irresponsive and indifferent pastors are rapidly being left behind in this new day. Yes, our pastors in the main are thor-

oughly committed to the modern program of Religious Education in the local church.

This Conception and the Superintendent

If the superintendent carries this objective uppermost in his mind all the while he is planning for the work of the school, he will consciously and unconsciously be directing all efforts to this great end. It is, therefore, infinitely important that the superintendent be committed wholeheartedly to this conception of the work. It is not sufficient that he acquiesce—he must put heart service into the realization of this ideal. The Sunday School Board and the pastors are doing their utmost to enlist every superintendent. That many superintendents are already working devotedly to this end is most gratifying. If every one of the sixteen thousand superintendents were zealously carrying out this noble purpose, the Church would rejoice and be exceedingly glad.

Teachers Must Be Indoctrinated

Every teacher should understand the ultimate end in view of all his or her teaching. It is not here claimed that only teachers who thus understand their work should be engaged to teach a class but it is insisted that all those who are employed to teach in the Sunday School should be indoctrinated as to the final purpose of all Sunday School work. The aim of the Sunday School given in the quotation above ought to loom large in the mind of every teacher. If he does not start out with this conception, it should be given him by degrees by the pastor and superintendent. If this conception pervades all the Council meetings and all the Sunday

School worship, the teacher will usually imbibe the notion. If all these direct and indirect efforts fail to enlist the teacher as to this great objective of all Sunday School work, he should be released and someone selected who can be indoctrinated.

Parental Coöperation Should Be Sought

Parents should be informed as to this great aim. Many fathers and mothers do not know how our Sunday School work has advanced. They may be thinking of the Sunday School in the terms of olden times. Indeed many are still thinking of the Sunday School in terms of ten years ago. Pastor and teachers should help them to a modern appreciation of the Sunday School. Then they will possibly coöperate in this great objective.

Decision Day

Decision Day has proved to be a great agency in evangelism in the Sunday School. The writer began trying to hold them in his early ministry, and viewed now in the light of what is known as to how to hold a Decision Day service, his plans look exceedingly crude. It has become one of the red-letter days in nearly all our schools. The writer found after years of experience that it is better to have two each year, one at Easter and the other in October. Many Churches have such fluctuating congregations that some will not be reached if this service is held but once a year. Some pupils will enter in June or later and be gone before the next Easter. Hence the wisdom of observing Decision Day twice each year.

Make Elaborate Preparations

There is nothing else in the Church calendar that should be prepared for more carefully than Decision Day. The date should be set months in advance. The Council should discuss it thoroughly and all the teachers should be enlisted. Surveys should be made in every class. The names of those to be reached should be in the hands of the pastor, department superintendent, general superintendent and the teacher. These "prospects" should be worked with individually weeks before the public profession-day arrives. If the teacher is unusually efficient, she may be able to reach each one and have them ready for public profession on Decision Day. If the teacher cannot reach all the pupils of the class, the pastor should assist. A most careful work must be done with each pupil. The pastor, where the building permits, should preach to the different departments ten-minute sermons from Sunday to Sunday preceding Decision Day. He and the teacher will likely find it necessary to visit some of the parents who may not be in accord with the work. Let them be patient and tactful with these parents. Every pupil in the school should be committed to Christ by personal work before Decision Day.

Public Profession Day

Having led each pupil one by one to a definite acceptance of Christ as his or her Personal Saviour, they should be permitted to make public profession of their faith in some way on Decision Day. This is not joining-the-church day. It is not the time for an emotional

appeal. It is the time for the children who have been properly instructed as to what it means to accept Christ, to be brought forward and allowed to make public manifestation of it in whatever way the pastor may have arranged. *Never wait until this day and then make an emotional appeal and bring a group of crying children to the front to join the Church.* Decision Day is not the time for giving the children the vows of the Church. Having made public profession of faith, they are now in position to be trained for membership in the Church. The pastor should spend at least one week in teaching them the significance of the vows and the duties of Church members. When they shall have been properly prepared for membership in the Church, they should be received in the most orderly way possible. Make this a great occasion to them and their parents. Ordinarily it is not wise to take children into the Church without the consent and coöperation of the parents.

Juniors the Most Important Zone

All zones are important because they all have passing through them immortal souls. But the group passing through the "Junior Zone" constitutes the most important zone for evangelism. Some mature children in the primary department should be led to accept Christ. But the golden opportunity is in the Junior Department. Here all the children are old enough to make the decision and should by all means be helped to make it before passing out of this department. It is something of a reflection on the efficiency of a Sunday School if it graduates pupils from the Junior Department who have not been committed to Christ and the Church.

For more than fifteen years of the writer's last pastorates he never allowed one to pass out of the Junior Department without being committed to Christ and the Church, except where parents interfered. Sometimes parents of children who belonged to other Churches not represented in the city did not want their children to join our Church. After leading them to Christ they were told that they would be perfectly welcome to remain in the Sunday School without joining the Church, as their parents objected to their joining our Church. He found two cases of Methodists who thought their children were too young to know what they were doing. The parents were so liberal that they wanted their children to grow up and "make their own choices as to Churches." (They were not so generous about politics and social life. They made the choices socially and politically for them.) In each case it proved disastrous. The children grew up and went astray and brought shame upon the home.

Selecting Junior Superintendent and Teachers

The pastor and Council should show their best judgment in selecting workers for the Junior Department. Neglect any other department sooner than this one. Secure men and women of unusual ability, tact, consecration and efficiency. With an official staff of this kind in the Junior Department, the proper emphasis indicated above can be given to the children at this susceptible time in their lives. "All the Juniors for Christ and the Church."

Adult Evangelism in the Sunday School

The organized Bible Class has become a unit among us that offers a fine field for evangelism. Men enjoy these great classes. They form social attachments and warm friendships in them as nowhere else. The Christian element in the class has a rare opportunity to reach the non-Christian members of the class. The non-Christian element has already been assimilated socially and intellectually, and now the final step is to assimilate them spiritually. Either on Decision Day or in the annual revival campaign an intensive effort should be made in all the adult classes to reach all the non-Christians. The names of the non-Church members should be in the hands of the pastor, the president of the class, the teacher and a committee on personal work which the president of the class has privately appointed. It is sometimes best to arrange for three or more approaches to be made to the one to be reached during the week. If one can see him Wednesday, another Thursday, and still another Saturday, he will be thinking seriously by Sunday. It is highly desirable to give an hour of the lesson period to a strictly evangelistic service conducted by the pastor or someone appointed by him and the president of the class. It is not creditable to a Church to have men in these classes for any length of time who have not accepted Christ.

Matters That Menace Sunday School Evangelism

First, attempting it in a half-hearted, slipshod manner. Better no effort at all than one made in a slovenly, indifferent manner. If it is not worthy of our best ef-

forts, the most painstaking care, the keenest skill of which we are capable, it were better not attempted. Jesus said it were better that a millstone were hanged around a man's neck and he be cast into the depths of the sea than that he should offend one of these little ones. Since saving a child is saving a whole life for service and since this is the most important work of the Church according to the appraisement of Jesus, the pastor and his best workers should give this the first place in their plans for the year's work. The pastor who thinks he has anything else more important than nurturing the children of his Church, should once more study the statement of Jesus concerning children.

Second, merely a Church-joining affair. It is to be deplored that children are sometimes taken into the Church without having had the proper instruction. If the plans as handed down by the Sunday School Board were carefully carried out, this would not be the case. But the writer has seen pastors make a wholesale appeal to children to come forward and join the Church. They were immediately received into the Church, told to "say their prayers and be good." A large number reported as being received on profession of faith was the questionable good coming from such a performance. There should be no obsession for numbers and no haste in giving children the vows of the Church. This same caution should be applied in the reception of adults from the Sunday School classes. It is manifestly unfair to the persons thus received to bring them into the Church without any religious experience. It is commendable to cherish a holy ambition to have a Sunday School one hundred percent Christian and in the Church but one

hundred percent in the Church and not Christian is not desirable.

Third. Another danger is that the teachers themselves may not be religious. An unconverted, worldly-minded teacher is not likely to be successful in leading children up to a Christian experience. It, therefore, behooves all concerned to be as careful as is possible to have teachers who themselves have a personal experience of Jesus Christ, so that they may, out of their own rich experiences, tell the pupils what Jesus has done for them. Twenty-five years in the pastorate showed the writer the difficulty of getting enough men and women of sound experience to teach all the classes. All that pastors and superintendents can do is to take such material as they have and endeavor to develop it into what it should be. No Church has a sufficient number of men and women of the type indicated above to teach all the classes, but there are processes handed down from the Sunday School Board which, if followed conscientiously, will develop many of these who are willing to be developed, into efficient soul-winning teachers.

Fourth. Superficiality. All effective educational methods are rooted in a sound psychology. Methods that do not grow out of this psychology may degenerate into mere habit-forming processes, purely mechanical, that have but little value. It may not be possible for all teachers to be conversant with up-to-date psychology but surely the leaders can be. With this knowledge of sound psychology in the background, as a directing principle, superficiality may be avoided. Likewise all Religious Education is grounded in a sound theology. No one need become alarmed at this use of the word "the-

ology" nor should anyone speak contemptuously of theology. Theology tells us about God. All Religious Education must be grounded in a sound theology. What God is and how He is related to humanity must be in the background of all sound teaching in religious education. Men who give the plans and shape the policies of religious education must be sound theologians or this scheme of Religious Education will go awry. Laymen who lead in this matter should know as much theology as a Bachelor of Divinity and even more. God is the central fact in the universe, the dominating reality of all things, and any system of Religious Education that does not take its form and gets its value from Him is spurious and dangerous.

Fifth. Getting the Human out of Proportion with the Divine. The development of a Christian character is a coöperative process between the human and the divine. God alone cannot make a strong Christian character, neither can man, without God. But God and man working together can develop a character, the ideal of Sunday School evangelism. We are putting tremendous emphasis on the human side. But there is a divine side, a supernatural side, a mystic element, a superhuman dynamic that must not be overlooked nor made subordinate. The leadership of the Sunday School Board is not ignoring the fundamental facts. But in the Sunday Schools of today there is a perpetual danger that the human element may be obtruded over the divine. It is, therefore, of supreme importance that all concerned see to it that the divine is not ignored or made subordinate. "Paul may plant, and Appolos water, but God giveth the increase." "It is not by might nor by power but

by my Spirit saith the Lord." "For without me ye can do nothing."

The Mystic Element

To learn to dwell in the secret place of the most high and hold conscious communion with Him is a glorious experience. This is not for the hermits, the anchorites, or the reclusives exclusively but for the every-day, practical Christian. Trysting times and places should be had by all followers of our Lord, especially the Sunday School workers. It is a divine work and apart from Him we can do nothing. Conscious coöperation with Jehovah in making character for time and eternity, should inspire and hearten every Sunday School worker.

Possibilities for Evangelism in the Sunday School

We conclude this section by repeating that the Sunday School is our greatest evangelistic field and force. No one can estimate the possibilities of the Sunday School as an evangelistic agency. With nearly two hundred thousand teachers and a vast array of officers, together with the other workers in the Sunday School, we ought to make a contribution for God that would bless millions of lives on earth and cause the heavenly hosts to rejoice at the triumph of Christ on earth.

PART II

EVANGELISM IN THE HOME

THE most distressing fact in modern life is the seeming disintegration of the home. If the home fails, all else is a failure. It matters not how efficient the Sunday School, the public school or the college may be. It matters not how proficient the Church may be—if the family fails, it all comes to naught. The prevalence of divorce, the divided interest of the family, socially and commercially, sleeping in flats and eating at restaurants, spending evenings in the clubs and working hours in the office—these and many other ominous matters concerning home life, give rise to grave fears as to the future of the American home. The home, the fireside, the table talk, the family tie, domestic felicity, filial devotion and parental love are indispensable for the perpetuity of the home. The automobile and the movies, excursions and week-end trips, the distracting attentions demanded in this complex social life of ours, the encroachments on the time that should be given to home life, have so consumed us that the home is degenerating into a place merely in which to sleep and to change raiment. This high-tension, strenuous life that we are living seems to leave us no time for that restful peace and tranquillity that one needs in the home. Alas, for our civilization when the home ceases to be home,

when we become so absorbed with other matters that we have no time for genuine home life, when in the mad rush for pleasure and money we forget the fundamental fact in society—the home.

Marriage Ordained of God

Marriage is the fundamental fact in human society. In the beginning of human society God said: "Therefore shall a man leave his father and mother and shall cleave to his wife, and they shall be one flesh." Here, as ordained of God, is a unit constituted by the merging of two lives into one entity that constitutes the basic fact for the perpetuity of the race. There is no human language that can describe the sanctity of this relationship. It was God's plan to make society up of families, not of individuals. This union of man and wife is indissoluble and it excludes polygamy, polyandry, concubinage, promiscuity and hetairism. Monogamy was ordained of God in the beginning and this places a sacredness on the marital relationship, a guarantee to proper recognition and attention to offspring, which is the only basis that offers any foundation for a permanent society. Whatever militates against the home, or lessens the sanctity of marriage is offensive to God and destructive to society.

God's Emphasis on Fidelity in the Home

When God began planning to bring a redeemer to this world, he looked over the earth for a man whom He could depend upon for a progenitor of the Lord Jesus. He selected Abraham. Why? Not because He saw that Abraham had the acquisitive faculty and would,

therefore, be a rich man. Not because He saw that he had elements of leadership and generalship, indespensable as these were in such times as that. Not because He saw that he would say his prayers and offer sacrifices to God. This, of course, was important, but it was not mentioned as being the reason why God selected Abraham. The record says he selected Abraham because He saw that Abraham would show fidelity to the home. When God found a man upon whom he could depend in the home He said: "Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him that he will *command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He has spoken of him.*" Gen. 18: 17, 18.

Abraham's Fidelity to the Home

This was the quality that God prized above everything else. It is, therefore, the most desirable of all human goodness. Neither Church nor State, man or God, has anything more important and more sacred than a man's duty in the home. Fidelity to public office is commendable but not so commendable as fidelity to the home. Faithfulness in the performance of duties to the Church is commendable but faithfulness to duties in the home is more commendable. The man's first duty, the woman's first duty, the wife's first duty, the husband's first duty, the son's first duty and the daughter's first duty, is to the home.

Jesus Quoted this Charter for Society

Jesus took occasion repeatedly to quote the original charter for human society, "for this cause shall a man leave father and mother and shall cleave to his wife and the twain shall be one flesh." He also referred to the other focal date when God chose Abraham to become the family through which God would bring to the world a redeemer. The two focal dates, primary facts in the Old Testament, are the institution of marriage, and the choice of Abraham to be the father of the faithful because of his fidelity in the home. Neither God the Father nor Jesus the Son could do any more than was done to emphasize the sacredness of marriage.

Father and Mother the High Priests of the Home

The most sacred responsibility that God has ever entrusted to mortal man is the responsibility of parenthood. No other responsibility is comparable to this and no other duty is so sacred. Unfaithfulness here is a sin of the most heinous type and even neglect is a crime against high heaven and humanity. Better by far never to have been born than to be an unfaithful parent. The pre-natal and the post-natal influences emanating from parents almost fix the destiny of the offspring. Other influences help or hinder, but the major influence in forming character and fixing destiny comes from the parents.

The Present Moral Status of Children

A number of surveys have been made in several states testing the morals of public school children. The discoveries made in these surveys are almost enough to confirm the gloomiest views of the confirmed pessimists

and alarm every lover of humanity. The prevalence of cheating, lying and stealing are enough to very nearly strike despair into the hearts of all who know the facts. If the facts concerning the sex life of high school children were known, the last hopes for a regenerated society would seem to vanish. The Indiana surveys form the basis for these deductions but Indiana is not alone in this deplorable condition of morals among school children. Unless something is done and done speedily, our civilization will go on the rocks. Who is to blame and what can be done?

Fathers and Mothers Culpable

The major part of the blame rests upon the shoulders of fathers and mothers. Many of them do not know how to rear children. They entered married life with no adequate conception of parental responsibility. With many it is sheer ignorance and with many others it is immorality. With some it is both ignorance and immorality. There is little hope of developing a generation of good citizens from ignorant and immoral parents. The sins of the fathers rest like a blighting, withering curse upon their offspring. Every child is entitled to a pure father and a pure mother and an environment conducive to clean living. Millions of our children do not have this. Many are brought into the world from parents who have lived unclean lives and the children are placed in an environment where common decency is very nearly impossible.

Even So-called Good Parents Neglectful

Not only the children of ignorant and immoral parents

have handicaps, but even the children of those who are ordinarily called good parents often do not get a square deal. The father is so absorbed with his business or work and the mother is so encumbered with many domestic cares in cooking, sweeping, washing and cleaning, that the weightier matters of inculcating high ideals and clean living into the minds and hearts of the children, are left undone. Many a mother would do well to give more attention to clean living and pure lives for her sons and daughters, even if she had to give less attention to clean floors and dustless parlors. Fathers and mothers are so absorbed with material things that they sometimes overlook these immortal souls committed to their care. Better neglect business if need be, make less money, than to hear the fruitless cries of your offspring in a devil's hell reproaching you for neglecting them while in this world. Thousands of children are being lost because of pre-occupation of parents with matters of less importance. Parents ought to know that their first duty, their most sacred duty, is to train their children for both time and eternity. The father cannot relegate this responsibility to the mother nor the mother to the Church and Sunday School. Their primary duty is here.

The Cause and the Cure

The deplorable moral condition of the children of today is due to the fact that parents have not done their duty. If fathers and mothers were all that they should be and made it their major duty to rear clear, pure children for society, we would soon have a generation of unblemished children out of whom to build a better civil-

ization. The crux of the whole matter is in the home. If anything can be done to qualify fathers and mothers for this most sacred duty, we shall find the solution.

A Revival of Family Religion

We must have God in the home, we must have family religion, we must make home a type of that which remains for the people of God. Far be it from the author to advocate an austere type of family life that makes religion burdensome, and impresses the child that religion is something to be endured here in order that it may be enjoyed in the sweet bye and bye. No, religion ought to be made a source of joy, good humor, hopefulness. The family worship should be made natural and interesting. A recognition of God is the natural and normal experience. The habit of looking to God for help in important matters should be made a policy of the home. Religion has a normal place in every properly regulated home.

Family Prayer in Every Home

Not all men can lead a public prayer. It should not be demanded of all men. Some women can lead in public prayer and some cannot. But all parents can arrange for some kind of easy helpful family worship. The writer once knew a man who read an entire chapter every morning and evening and prayed from the rivers to the end of the earth, both morning and evening. This was bad judgment on the part of that father. Family worship can be made attractive and wholesome. In the good old days on the farm after the day's work was done and the family was ready to retire, it was easy to read

from the Bible and have the family kneel in prayer just before they separated for the night. It is not thus today. The different members of the family have their evening engagements and no two retire at the same time. Common sense would suggest a readjustment of the family worship to fit the present-day methods of living.

The family of today is more likely to be together at breakfast than at any other meal. If so, that is the time and place for family worship. To avoid getting into the ruts and meaningless repetitions in family prayers, it is well to have a good book of prayers for this hour. It need not be used all the time but can be used profitably part of the time. Many good books are on the market, with a prayer for each day of the year. The best one known to the writer is "God's Minute." It takes its name from the fact that the Scripture verse and prayer for that day can be read in sixty seconds. This book has a very appropriate prayer for each day of the year. Any member of the family can read these verses and this prayer and thus it can go the rounds of the family from day to day, each member taking his turn at leading the devotions.

Families One Hundred Percent Religious

It should be the happy privilege of every father and mother to see their children brought into the Church in their childhood. With the help of the Sunday School and the pastor, this could be done. Any parents whose children have reached the "teen age" and have not been brought into the Church should be ashamed and alarmed. They should put other matters aside and give this their supremest attention until the children are brought into a

religious experience and into the Church. Then at any cost have a cheerful religious home. This is a matter of paramount moment to the home, the Church and the state. Pastors, teachers, officers of the law, and all friends of society, should combine to make our homes Christian homes. Our greatest danger and our largest hopes are here. Since we are now doing this less efficiently than we are doing anything else, let the home have our major attention. Let us have a real revival of family religion. If we are ever to do anything worth while to save our present-day civilization, let us at once give our time and attention to the home. How can we make a good civilization out of the boys and girls of today? Evangelism, sane and biblical, is our hope. If we can enthrone Christ in the home, civilization will be saved. The cure for prodigal sons, wayward daughters and broken-hearted parents is in Christ. Evangelize the home and save society.

The Conclusion of the Matter

The Board of Missions has herein made a plea for a great religious awakening that shall be permanent. It has nothing less in view than the evangelization of the world. It desires to see the individual, the home, the Church—society, industry, politics—yea, the whole world, revitalized, spiritualized, redeemed. To this end it devotes its energies, prayers, money, and labors, that the kingdom of this world may become the Kingdom of our Lord—that the knowledge of the Son of God may cover the earth as the waters cover the sea.

SUGGESTED QUESTIONS

Chapter Six

PART I

1—Define Educational Evangelism.
2—Is there any conflict between Educational Evangelism and Revivals? Give reasons for your answer.
3—Give some historic examples of the power of education to change an entire nation's thinking.
4—State the true aim of the Sunday School.
5—Discuss the best method for observing Decision Day.
6—Point out some dangers that menace Sunday School Evangelism.
7—Give Scriptural proof showing that Jesus gave the primacy to the child.

PART II

1—Point out some influences that are militating against the best interests of the modern home.
2—Show how and why marriage is the most sacred institution in society.
3—Why was Abraham chosen to become the head of God's chosen people?
4—Do you believe that there is a so-called "Revolt of Youth?" Give reasons for your answer.
5—Do you believe that modern youth is better or worse than the preceding generation of youth? Give reasons for your answer.
6—To what extent are the parents responsible?
7—Discuss fully the true aim of the Church.

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